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ABSTRACT

The document presents curriculum guidelines to help high school social studies classroom teachers develop and implement multi-cultural studies programs. Material is based on acculturation and assimilation experiences of Estonian/Americans. The Estonian/American group was used as the base group in the study of the peoples of America through the Culture Models method because it is a recently arrived group currently involved in the acculturation process. Other reasons for using this group are that interesting comparisons can be made with the Estonians under Soviet domination, and that Estonian culture is particularly rich in issues relevant to contemporary students. Information is organized around seven major topics--identifying Estonia and Estonians, Estonian history, Estonians in America, the Estonian community in Connecticut, literary expression, folk culture, and current and future prospects of Estonians and Estonian Americans. For each topic, information is presented on background, vocabulary, ideas to consider, and activities. Activities involve students in reading assignments, discussing suggested questions, role playing, working with maps and globes, analyzing Estonian poetry and literary selections, and learning some Estonian songs and folk dances. Suggestions are included on how to use the curriculum materials, objectives, plan of study for a seven-week unit, glossary of terms, chronology of Estonian history, and additional resources. (DB)

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Using Estonian/American Based
CULTURE MODELS
For Multi-cultural Studies

An Innovative Approach To Studying The Multi-cultural, Multi-ethnic Experience

Enn O. Koiva, General Editor

This pilot edition of the curriculum guidebook is produced as part of a curriculum development project supported by the United States Office of Education, Ethnic Heritage Studies Branch grant program 1979.

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About This Program - Acknowledgments

This curriculum guidebook is part of a multi-faceted program sponsored by the United States Office of Education entitled "Using Estonian/American Based Culture Models For Multi-cultural Studies In The Secondary Schools." In addition to this basic guidebook, the program includes several Resource Boxes of Estonian handicrafts, pictures and other visual materials; a slide show with cassette on Estonia; a set of cross-cultural Models entitled **The Multi-cultural Connection;** a slide show on art and architecture; a slide show on handicrafts and costumes; and album of folk songs with translations, and more. These materials and their classroom utilization are discussed in the Introduction. They are available, or, in the case of the Resource Boxes, may be loaned from:

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The program was approved and supported by the Ethnic Heritage Studies Branch of the Office of Education in 1978-79. It seemed to be an answer for a pressing need at the time; that is, for a multi-cultural studies program method that could be used as a foundation for these studies at the secondary level, a method that would help to bring together the wealth of material on the many ethnic groups that already exists and to make the study of the topic more manageable in the classroom. By using the experience of one such subculture, in this case, the Estonian/American experience, and by developing a series of related cross-cultural Models and other supporting materials geared to broad cross-cultural application, it was felt that the study of any and all cultural groups in America would be enhanced. Our experience with the program so far has shown that the potential for success is considerable. Suggestions for utilizing this program successfully and for using the basic Models approach in ethnic studies instruction are discussed throughout the program.

The package of materials was put together and evaluated by a panel of Estonian area experts and other cultural area educators. Field testing is continuing. Much of the program itself, unless otherwise specified, was developed by Project Director Enn O. Koiva, a practicing cultural studies teacher with considerable experience in the field. Major contributions were made by many others and these are noted.

The development of the Resource Boxes and the slide show on Estonian handicrafts was largely the work of Mrs. Tiiu Anson and Mrs. Ilvi Joe Cannon. Mr. William Goba, a practicing educator, was instrumental in judging the potential for applicability for the total program. Artist Endel Kool was a key person in the development of illustrations for the guidebook and the Culture Models. Dr. Kersti Kinask developed the materials on folk dancing and rhythmic gymnastics. Writer and professional actress and director Mrs. Asta Willmann Linnolt provided expertise in the area of drama and literature. Educator Mrs. Vaike Lugus was a key person in the teacher training conferences that were held to introduce the use of these materials to practicing cultural studies teachers. Mrs. Leili Ora, an art teacher, developed much of that section as well as the related slide show. Mr. Gaston O. Randvee, a retired educator, provided guidance throughout and was instrumental in helping to develop the dissemination of materials system. Mr. Edmund Valtman, a nationally acclaimed political cartoonist and Pulitzer Prize winner, added his special talents to the program.

Collectively, these ten people made up the Advisory Council; they thoroughly evaluated the program and performed in their own areas in helping to guarantee success for the final product.

In addition to the aforementioned, a special note should be made of others who helped: The Office of Education, especially Dr. Carl P. Epstein; to Mr. Ilmar Pleer, Chairman of that group's Ethnic Studies Advisory Council - a special thanks; Dr. Richard Olson and Dr. Kenneth A. Lester whose work at the multicultural studies conference was crucial; Mayor George A. Athanson of Hartford; Mr. Lembit Kuusk for his research related to the section on sports; Mr. Robert Peelstrom for expertise in the area of audio-visual materials' production and guidance throughout; Dr. Tõnu Parming of the University of Maryland - teacher training conference; Dr. Frank A. Stone and Dr. Patricia Weibust of the University of Connecticut - liaison with the "Peoples of Connecticut" program; the Lebanon, Connecticut School System headed by Superintendent Lawrence Ierardi for cooperative efforts; the leadership of the Connecticut Estonian Society, Inc. for their sponsorship of the program; to the students at the Estonian School in Manchester, Connecticut for some of the illustrations.

To Estonian language publications **Triinu, Meie Tee,** and **Vaba Eesti Sõna** from whose pages much important information was gleaned with their kind permission; to the ensemble "Tuul" for their musical contributions to the slide show; to the many others within and outside the Estonian/American community who aided and encouraged this undertaking, which, it is hoped, will be of benefit to Americans of all cultural backgrounds.

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Introduction to the Teacher or Student

Why was the Estonian/American group used as the base group in the study of the peoples of America through the Culture Models method? Actually, **any** group could be studied by this method. However, the Estonian/American group seemed particularly well suited for several reasons:

One. Because the Estonians are a recently-arrived group. They are at an early stage in the acculturation process - which is occurring **now** - a process most other ethnic groups went through decades ago in this country. Comparisons would be enlightening!

Two. Because their recognition level is quite low with most Americans they may be a particularly suitable group to use as a basis for studying multi-cultural America. Few preconceptions - either pro or con - cloud the popular notion regarding Estonian/Americans. Thus, most students should be able to approach this topic from an unbiased viewpoint.

Three. The nature of Estonian acculturation and assimilation - or, lack of the same - is unique because of the unique set of circumstances that brought them to America.

Four. The Estonian/Americans, in large measure, are anchored in two worlds, the world of Estonia which lies in the grip of Soviet domination and in "Estonia Abroad" which takes in most of the world's nations including the United States. This makes for an interesting multi-level cultural orientation.

Five. Estonians as a group of people are well on the way to operating in a global context. Global relationships, global perceptions, multi-level loyalties, and multi-cultural dealings are basic to their daily way of life. Thus, their experience and continuing story might be of special interest to those studying multi-cultural aspects of life, not only in the United States of America, but on the wider world stage as well.

Six. Legends, folksongs, and folk wisdom of the Estonian culture, which has been sustained on the eastern shore of the Baltic Sea for some thousands of years, has much to offer the inquisitive and searching student. To the student of the latter 20th century who is concerned with the issues of heritage, self-identity, multi-cultural relationships, and roots, the Estonian model may supply some surprising answers!

Seven. The approach being presented here - "Using Estonian/American Based Culture Models For Multi-Cultural Studies In The Secondary Schools" - is believed to be unique, particularly in the sense that it presupposes that an in-depth study of one ethnic group, with **utilization of Culture Models that are heavily geared to multi-cultural application** can be particularly useful in the further study and examination of **any** group within our American society.

Eight. Multi-cultural applicability and transferability of the materials and related Culture Models is the primary focus of this approach. Ideally, it would make the study of any and all cultural groups within our society more manageable, orderly, and meaningful. At the least it should make the many different types of ethnic studies materials that have already been produced nation-wide more usable in the classroom. By using the Estonian/American Based Culture Models, herein call "The Multi-Cultural Connection" as a constant, this existing wealth of materials - a very mixed and confusing bag right now - actually becomes a very useful tool in secondary level multi-cultural studies.

How to Use the Curriculum Materials

An effort has been made here to lay out a fairly structured format for the teacher to follow yet one that will also allow adaptation to individual teacher/student interests and inclinations.

Though the format may appear highly structured, the application of it need not be. In fact, it should be noted that the suggested lessons themselves are written for the high school level student and are almost totally student-oriented. Having once become familiar with the materials and, especially, the Culture Models - called "The Multi-Cultural Connection": in the guidebook - and having initiated the students in the technique - the unit should become largely student-run.

However the materials are utilized, it is strongly recommended that they be employed in their entirety. This is important because a piecemeal or smorgasbord approach with a historically-complex subject such as the Estonian experience can be very distorting. The "big picture" is crucial with this topic.

Some comments briefly about the curriculum to orient the teacher and student.

1.) The **Objectives** - twelve of them - touch on the key themes of the Estonian experience and could provide a needed "security blanket" to the teacher/student heading into this topic.

2.) **Glossaries of Terms** are provided in the Appendix for key sections of the guidebook - with topics and issues where a reasonable working vocabulary is most needed for comprehension.

3.) A **Major Highlights of Estonian History/World History** and a **Chronology of Estonian History** section are included in the Appendix. Again, the attempt is to enable the student to cope with and understand the big picture - the global perspective!

4.) **Objective History Tests** are provided with each of the "Estonia Through A Troubled History" parts - complete with answer sheet. A wide range of individual student or class activities are possible here. These materials are also in the Appendix.

5.) **Discussion Questions and Activities** sections are situated at key locations. A possible teacher time-saver. Multiple approaches and types of student involvement are suggested.

6.) **ESTOPLAY game** and suggested uses for it appear in the Appendix.

7.) **Quotable Quotes** - bulletin board eyecatchers, timeless truths, - heavily in favor of the cultural/multi-cultural approach in education! Appears in the Appendix.

8.) Bibliography - Estonian topics have been amply written about, in Estonian and German! Works in English have only started to appear in some abundance in the past ten years. Unfortunately, many of these are quite scholarly in approach - perhaps beyond the reading interest levels of the average teenager. Therefore, the items listed here are limited to those generally suitable for the high school age group or those works dealing with important, unique Estonian area topics, regardless of reading levels. In the Appendix.

9.) Resource Box related to this guide includes:

   a. a slide show/cassettes - "Estonia: Western Civilization's Outpost On The Baltic Sea" Parts 1 and 2, complete with accompanying teacher's guide and suggested activities. (Audiovisual materials on Estonian topics are very difficult to come by except through private collectors.)
   b. a record album "Best Loved Estonian Songs" including word sheets in Estonian and English translation plus a teacher's guide for suggested uses.
   c. slide show on Estonian art.
   d. slide show on handicrafts, ornaments, and costumes.
   e. books on assorted topics, maps, and more.
   f. oral history tapes

10.) Estonian/American Based Culture Models For Multi-Cultural Studies - "The Multi-Cultural Connection" - are reproduced on master sheets ready for duplication and are included with full descriptive materials and suggested uses in the guidebook itself. There are twelve such models.

Possible Objectives for the Unit (for students)

1.) Recognize that the Estonians are one of America's most recent immigrant groups and that the reasons for their coming here contribute to a unique pattern for their acculturation and assimilation into our society.

2.) Appreciate the fact that thousands of Estonians are scattered all over the earth (Global Estonians) and that this creates special problems for cultural survival as well as some unusual opportunities for cultural expression.

3.) Know that Estonians have a rich and varied folklore and mythology of ancient origins.

4.) Become aware that the small Estonian people have suffered repeated attack and conquest in history.

5.) Realize that the continued Soviet Russian control of the Estonian homeland motivates much of the collective activity of the exiled (Global) Estonians.

6.) Note that massive russification attempts by the Soviets continue in Estonia in an effort to neutralize or eliminate old loyalties, that a form of "cultural genocide" is being carried out by the Soviets.

7.) Gain greater knowledge by learning about Estonian folk dances, music, games, sports, and legends.

8.) Deepen the appreciation of the Estonians' ancient and modern handicrafts and art forms.

9.) Acquire new understandings about Estonian/American life, customs, foods, and values.

10.) Improve the analytical skills that are needed in developing understandings in historical, cultural, and social aspects of Estonian and Estonian/American life.

11.) Develop the ability to **empathize** - the ability to get into or become totally absorbed in previously-unfamiliar situations, times, cultures, or value systems.

12.) Finally, enable non-Estonian students to examine their own heritage cultural ties, values, roots, and attitudes toward people of divergent backgrounds - especially by extending the use of the Culture Models method that is provided.

Suggested Plan of Study for a Seven-Week Unit

*Each of the weekly titles refers to a story from Estonian mythology. There are seven of these in the cycle.

Week 1 - "A Message from the Mouth of the Seal"

Day 1 - Introduction to topic; discuss concept of multi-cultural study using Estonian/American based models. Students should be thinking of which ethnic group or topic - other than Estonian - they will want to study after this seven week unit. Pass out all materials. Permanent three to five member groups - number may vary - may be established now for the duration of the unit.

Day 2 - Read and discuss Topic One: Identifying Estonia and the Estonians in class. For tomorrow: be ready to discuss the student objectives of the unit (in the Introduction).

Day 3 - Read and discuss the Estonian/American unit objectives (in the Introduction) and possibly related multi-cultural objectives.

Day 4 - Introduction to Estonian culture - Filmstrip with cassette: "Estonia - Western Civilization's Outpost On The Baltic" Part I. Discuss related terms and discussion questions (see booklet).

Day 5 - Introduction to Estonian culture - Filmstrip with cassette: "Estonia - Western Civilization's Outpost On The Baltic" Part II. Discuss related terms and discussion questions (see booklet).

Week 2 - "A Message from the Daughter of the Waves"

Day 1 - Discuss "Major Highlights of Estonian History in Global Context" section - in Topic Two. Objective History Tests to be completed by the last class this week. (Tests are in the Appendix, or they may be reproduced). Read Topic Two - "Estonia Through A Troubled History" Parts 1 and 2 for background.

Day 2 - Each of the first three groups are to take charge of one of the first three **The Multi-Cultural Connection** Models:

Group A does Model 1 - "Small Cultures In History: Death of Survival?"
Group B does Model 2 - "America's Ethnic Groups: Melting Pot Or Foundation For The Nation?"
Group C does Model 3 - "The Immigrant's Dilemma: This Way Or That?"

Each Model is to be analyzed and presented in a format that is determined by the group itself, e.g., panel discussion, debate. Use this period for planning. Presentations begin tomorrow.

Day 3 - Group presentations based on **The Multi-Cultural Connection** Models 1, 2, and 3 begin. To resume tomorrow.

Day 4 - Finish group presentations of **The Multi-Cultural Connection** Models 1, 2, and 3. Evaluation? Objective History Tests are due tomorrow.

Day 5 - Correct and discuss Objective History Tests; make corrections and keep for future reference.

Week 3 - "A Message from the Sea Cliffs"

Day 1 - Class discussion - "Why Immigrants Came/Are Coming To America?" (student-initiated ideas). Write on chalkboard. Have students evaluate/rate responses. Assignment: divide up the Discussion Questions and Activities sections at the end of Topic Three - "Estonian Community in America" and Topic Four - "Estonian Community in Connecticut, A Case Study." Existing groups might be utilized. To be presented to class the last two classes this week.

Day 2 - Read and analyze the "Quotable Quotes" section - in the Appendix. Do any of them relate to the students' own lives? Have students pick their favorite ones, develop their own quotes.

Day 3 - Have students read Item #10 in the Appendix (first half) on Estonian sports. Personal reactions? Interpretations? Relate to American sports and sports' heroes. Group presentations next two classes.

Day 4 - Group presentations based on Discussion Questions and Activities sections at the end of Topic Three: The Estonian Community in America and Topic Four: The Estonian Community in America and Topic Four: The Estonian Community in Connecticut, A Case Study. To resume tomorrow.

Day 5 - Same as the previous day.

Week 4 - "A Message from the Water Spirits"

Day 1 - Examine, discuss and evaluate the items in the "Resource Box." Try to relate each to a better understanding/appreciation of Estonian/American culture. Comparisons with handicrafts of other cultures? Assignment - specified groups to present Discussion Questions and Activities at the end of Topic Five: Literary Expression last two classes this week.

Day 2 - Next three predetermined groups to divide up **The Multi-Cultural Connection** Models 4, 5, and 6:

Group X does Model 4 - "Heroes, Supermen, and Good Guys: Who Are They?"
Group Y does Model 5 - "National and Cultural Symbols: Who and What Are They?"
Group Z does Model 6 - "Senior Citizens: The Throw-Away Generation?"

Each Model is to be presented in a format determined by the group, e.g., panel discussion, debate, role-playing. Use this period for planning. Presentations begin tomorrow.

Day 3 - Group presentations based on **The Multi-Cultural Connection** Models 4, 5, and 6.

Day 4 - Presentations on Discussion Questions and Activities related to Topic Five: Literary Expression. To resume tomorrow.

Day 5 - Same as the previous day.

Week 5 - "A Message from the Mother of the Seas"

Day 1 - Organize class for group game ESTOPLAY (In Appendix). Discuss rules, procedures, choose teams. To be held tomorrow.

Day 2 - ESTOPLAY game. Evaluation?

Day 3 - Divide up the sections of Topic Six: Fine and Folk Arts and Topic Seven: Estonia, Estonian/Americans, and Global-Estonians for small group reports and analyses. To be presented the next two classes. Use this period for planning.

Day 4 - Small group reports/analyses of sections of Topic Six: Fine and Folk Arts and Topic Seven: Estonia, Estonian/Americans, and Global-Estonians.

Day 5 - Same as the previous day.

Week 6 - "A Message from the Moon Weavers"

Day 1 - Wrap up the Estonian arts and customs; enrichment activity slides on Estonian art and architecture.

Day 2 - Activities related to record album "Best Loved Estonian Songs" -
Day 3 - see suggested activities in booklet that relates to the
Day 4 - album.

Day 5 - Students read Item #10 Appendix (second half) on Estonian sports. Relate to sports of other nations and cultures.

Week 7 - "A Message from the Old Man and Old Woman of the Island"

Day 1 - predetermined groups to divide up **The Multi-Cultural Connection** Models 7-12:

Group D does Model 7 - "Home, Sweet Home - A Place Or A Frame Of Mind?"
Group A does Model 8 - "Guess Who's Coming To Dinner?"
Group B does Model 9 - "The Wedding Bells Are Ringing - For Me And My Gal?"
Group C does Model 10 - "Death: The End Of Life Or A Part Of It?"
Group E does Model 11 - "Modern Life - A Question Of Divided Loyalties?"
Group F does Model 12 - "Voices Of The Dissidents - Cries In The Wilderness Or Forerunners Of A New Freedom?"

Each Model is to be presented in a format determined by the group. Use this period for planning. Presentations begin tomorrow.

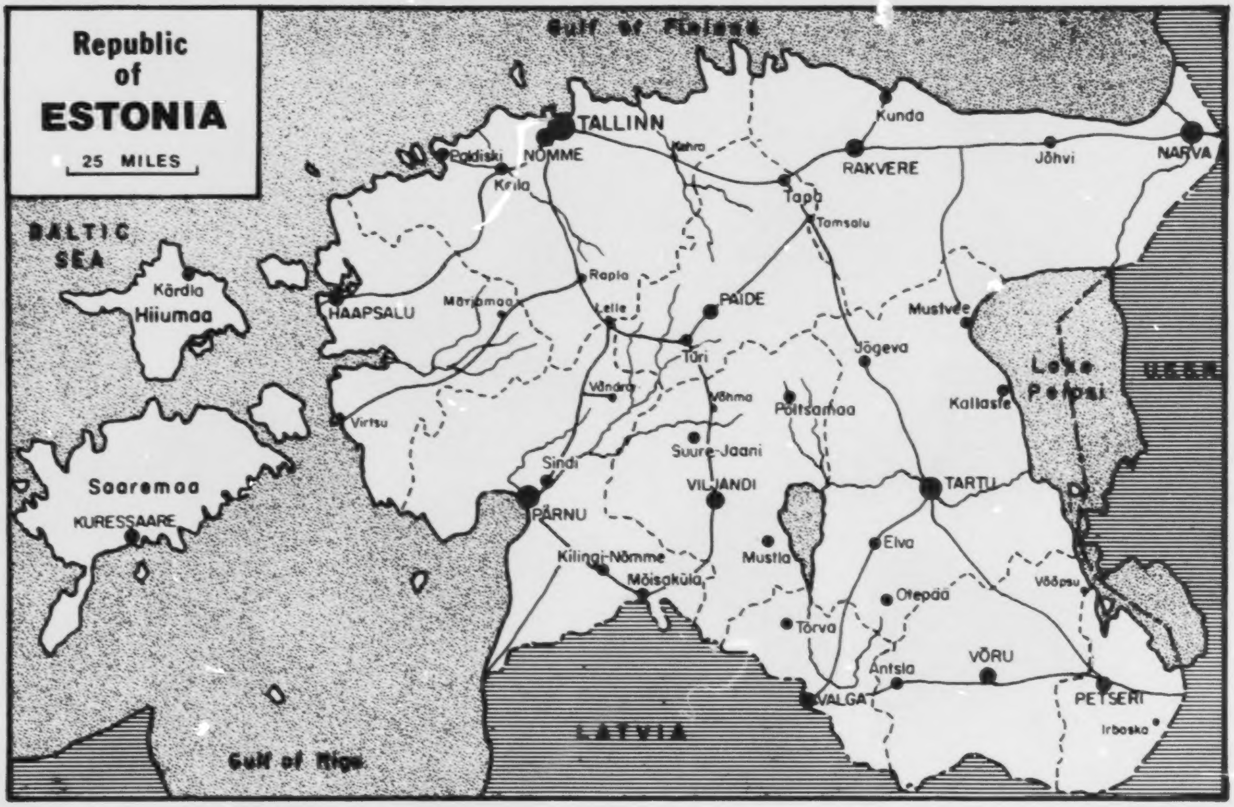
Day 2 - Group presentations based on **The Multi-Cultural Connection** - Models 7, 8, and 9.

Day 3 - Group presentations based on **The Multi-Cultural Connection** - Models 10, 11, and 12.

Day 4 - Enrichment activity - half-hour slide show/cassette: "Estonian Heritage." Check Appendix #14 for rental service.

Day 5 - Students are now to start finalizing topics/plans for individual or small group projects on multi-cultural America, especially non-Estonian topics. Plans should include provision for using the Culture Models idea - **The Multi -Cultural Connection** -or some adaptation thereof.

(Note to Teacher): After the Seven-Week Unit, the full-fledged study of multi-cultural America should begin. How much time is allotted for that can only be determined locally. However, it is strongly advised that four weeks be considered the bare minimum. Otherwise, it becomes questionable whether the Culture Models approach can be adequately developed and its applicability sufficiently understood by the students.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BALTIC SEA
Kärdla
Hiiumaa
Saaremaa
KURESSAARE
Gulf of Riga
LATVIA
U.S.S.R.
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TALLINN
NÕMME
Paldiski
Keila
Kehra
Kunda
RAKVERE
Jõhvi
NARVA
Tapa
Tamsalu
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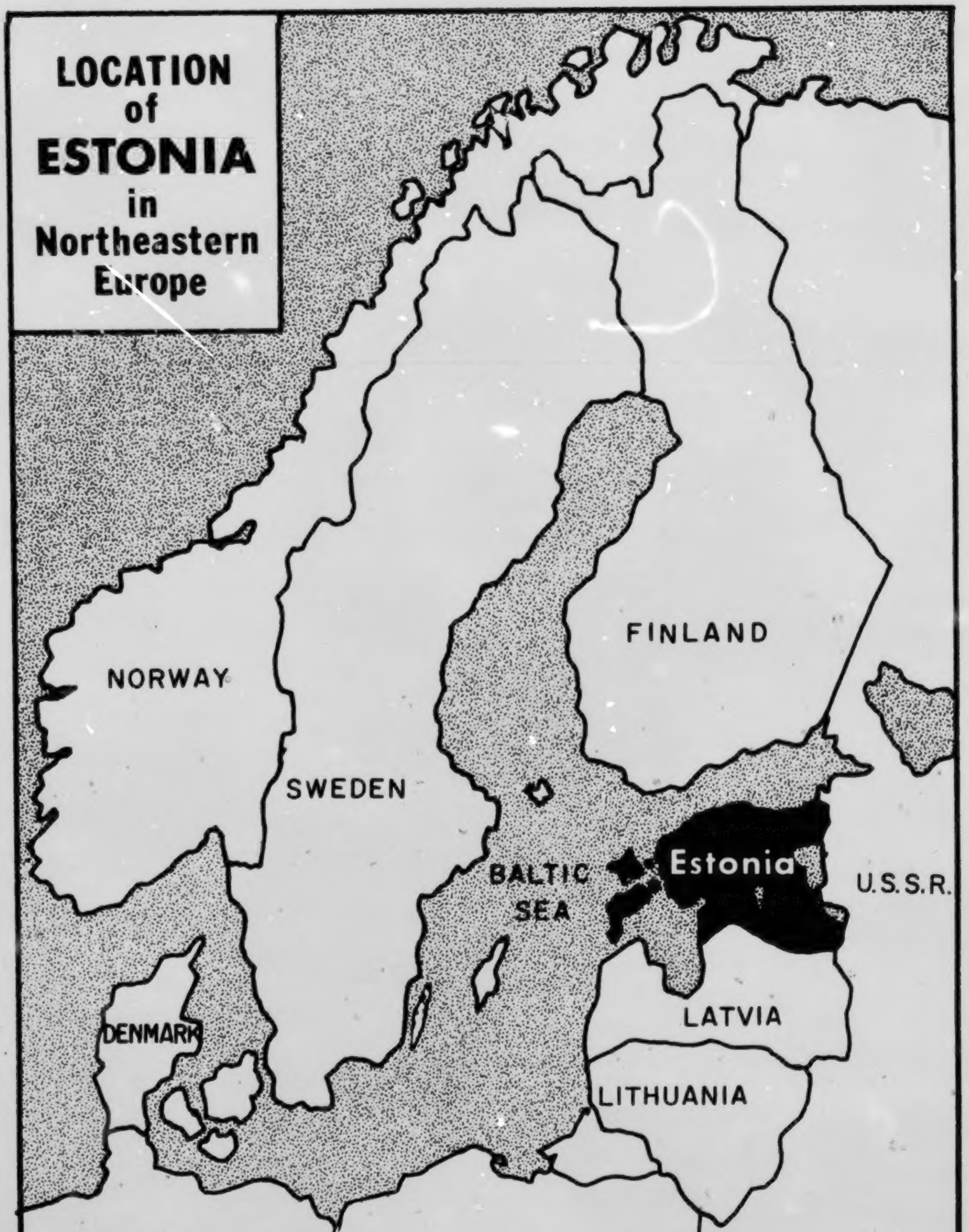


LOCATION of ESTONIA in Northeastern Europe

NORWAY
SWEDEN
FINLAND
BALTIC SEA
Estonia
U.S.S.R.
LATVIA
LITHUANIA
DENMARK
GERMANY
POLAND

TOPIC ONE: IDENTIFYING THE ESTONIANS AND ESTONIA

Where is Estonia? How has such a small group managed to survive through the ages? Why did they come to America when they did? Why do they gather by the thousands for their folk festivals every four years? Where did they settle in this country? What will their future bring?

Estonia - A Tiny Nation

On the eastern shore of the Baltic Sea in northeastern Europe are situated three of the world's smallest and oldest nations - now a part of the Soviet Union - Estonia, Latvia, and Lithuania. Estonia, the northernmost, is roughly the size of Maryland and New Jersey combined. With its many islands, this country of low-rolling hills and Maine-like climate faces Sweden across the Baltic Sea to the West, and, to the North, Finland across the gulf that bears that name. Eastward, across Lake Peipsi (Peipus), Leningrad and the rest of Russia stretches for thousands of miles while Latvia shares the southern border.

Here, in a geographically central, and, climatically rather forboding place, a sturdy, primarily agricultural folk have dwelled for some thousands of years, much longer than the written record of history could describe. Linguistically related to none of the major European tongues of today, Estonian bears considerable resemblance to the Finnish language and much less so to the Hungarian. This categorizes it as part of the Finno-Ugric group, one of the ancient language families of the world. Rich in vowels, umlauts, and complex word endings, Estonian is difficult for foreigners to master though it has the advantage of being an almost completely phonetic language with the accent falling on the first syllable. For example:

laut - "barn" - rhymes with "out"
sein - "wall" - rhymes with "lane"
täna - "today" - rhymes with "Hannah"

Estonia and Its Larger Neighbors

History has recorded and then forgotten innumerable tribes, cultures, and empires which have risen, flourished, and then, disappeared. Their languages are gone, their cities are dust, and their accomplishments are now unknown. Some of these have been large and powerful in comparison with the Estonians in history. In fact, the complaint is now increasingly registered by historians that too much of what we know of cultures past and present is based on the accounts of victors in wars or that these accounts overly emphasized the numerically larger groups. An example of this might be our discovery or re-discovery of America's native cultures which were almost untouched as a field of study until recently.

That Estonian culture has survived to the present day is in itself something of a miracle. Certainly, the historical cards seem to have been stacked against survival through most of recorded time. In fact, over the last seven hundred years, Estonia has existed as a politically independent entity only at one time, the brief period between the world wars, from 1918 to 1940. The rest of the time has seen a succession of conquests by neighboring powers - Germans, Danes, Swedes, Poles, and Russians.

Trying to find reasons for one culture's extinction or another's continued vitality is usually a difficult proposition. Sometimes extinction is explained simply by the physical annihilation of a people. This has almost happened to the Estonians on several occasions - one being the frightful war, murder, and plague that accompanied the Great Northern War of 1700-1721 between imperial Sweden and Peter the Great's Russia. Thereby, Estonia's population was decimated, leaving a mere 100,000 souls in the countryside. "Not a rooster's crow nor dog's bark could be heard in a hundred miles!" The other was the mayhem, deportation, and dislocation of the World War Two era when approximately one quarter of the Estonian population was either extinguished or uprooted.

Perhaps a history of such calamities is in itself a partial explanation for survival, however. American Jewish leaders on many occasions have pointed to that group's trials and persecutions as actually having contributed to its long range vitality. Out of hardships and trial comes new strength and revitalization for a culture trying to maintain its identity. Left unchallenged, the people may drift away as sands in a desert.

The Estonians seem to have been a fortunate people, too, despite being located at the crossroads of conflict in the Baltic. In the 900's and 1000's when Scandinavian vikings were laying waste large areas of Christendom, these Baltic people, many of whom were reckless sea raiders themselves, more than held their own in their island homes or deep northern woods. Too, Estonia had no opulent cities or fabled treasures - only the coveted sea amber and plentiful lumber - to lure foreign adventurers.

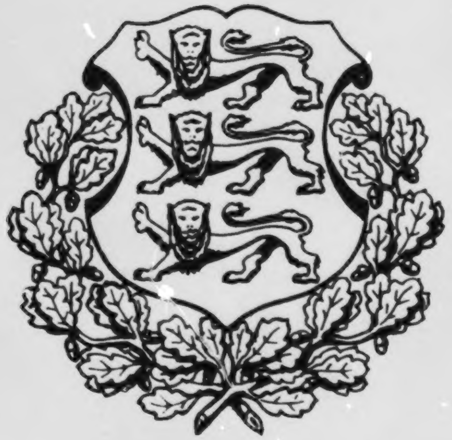
Again when the pressure of the Russian states in the Kievan period (1000's and 1100's) became acute and the whole Baltic shore was in peril of Russian innundation - as had been the earlier fate of all the other Finno-Ugric groups stretching from the Urals to Finland - Christian Germanic crusaders appeared from the West and not only conquered the native Estonians, but, also decisively stemmed the Russion flow westward for centuries. Too, the harsh three centuries of Mongol domination of Russia (1237 to 1460) - but not Estonia, undoubtedly did much to blunt these advances.

Estonian culture and language seem to have survived these turbulent centuries of successive conquest by Germans, Danes, Poles, and Swedes largely because the outsiders never stayed in very large numbers except for providing the ruling elite. As the main motive for conquest in each case seems to have been primarily expansion of power or economic exploitation of the land, the Estonian peasant, as downtrodden as he was in the feudal order of the Middle Ages, was not really threatened with cultural assimilation. Quite the contrary, since the Germanic barons - **saksad,** i.e. Saxons, jealously guarded their privileges for centuries and carefully erected an almost impenetrable social, cultural as well as legal wall between themselves and the native peasantry - the **maarahvas**, literally, "people of the soil" or "people of the land."

More serious challenges to the Estonians' cultural existence came in the 1800's with the russification programs of the tsars (Russian rulers) though these tended to be sporadic, and, particularly, with the wholesale disasters of the post-1940 period - deportation, arrest, and death in combat as the Nazi and Soviet war machines alternately rolled over the land. Too, the peaceful yet forceful American "melting pot" threat to cultural identity is essentially the same that other groups have faced in this nation's history. More important for the long run obviously is the present attempted sovietization of Estonia's homeland culture with the massive influx of Russian population and the down-playing or prohibition of native cultural expression.

Yet, Estonian culture has faced hard times before and come through. As one young Estonian/American recently said, "Being Estonian makes me a better American. It gives me values and a cultural identity." As none of us wishes to be as the man Ishi, the last of his tribe, *it may be assumed that people of Estonian descent, though scattered as they are world-wide as well as curtailed in their expression in the homeland, will continue to strive to maintain their unique heritage.

*refers to the Yahi Indian of California who was "discovered" by white men in 1911. The rest of the members of his tribe had all been exterminated over the years. When he died in 1916, his unique language, tribe, and culture died with him.



Emblem of the free Republic of Estonia 1918-40

TOPIC TWO: ESTONIA THROUGH A TROUBLED HISTORY

"THE YOUNG BLACKSMITHS" - "NOORED SEPAD"

by Gustav Suits

Let our hammers swish,
the fire in the forge whirl!
Carry the coals,
place into the hearth
press the bellows, boys,
fan the flame, the flame!
Let our hammers swish,
the fire in the forge whirl!
Now will not dim,
now will not diminish
the white fire, our hope,
our craving, our expectation!
Let our hammers swish,
the fire in the forge whirl!
We cut the iron,
pound the steel,
make a sword, make a spear,
that we might protect what is ours -
our home!

ESTONIA THROUGH A TROUBLED HISTORY - Part 1

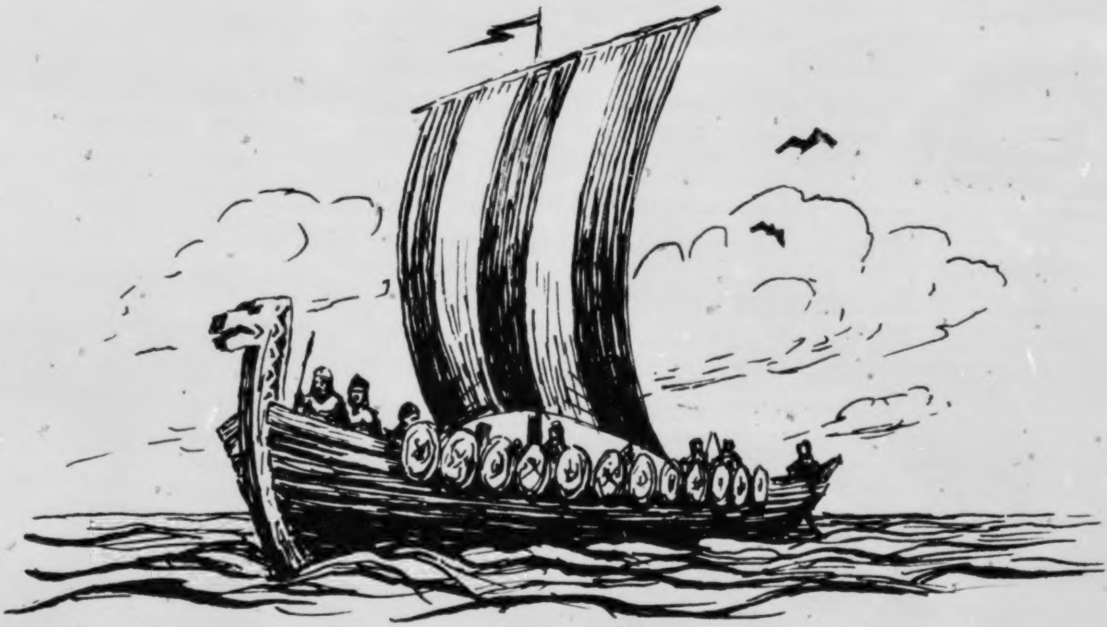
Early Times

Since time immemorial, Estonians have called themselves maarahvas - "people of the soil" or "of the land". This term can include at least two important connotations. In one sense, it refers to the Estonians and their preoccupation with agricultural pursuits. To a folk which has always eked out a living in an inhospitable land of northern latitudes and rather poor soil, "the land" has nonetheless been the main, and often, the only means of subsistance through the centuries. "Land" also takes on a semi-mystical or religious overtone associated with steadfastness, thrift, and perseverance for the hardy folk who toil it, a union with the soil.

The other meaning of **maarahvas** might be to distinguish the Estonians from the seemingly never-ending stream of foreign conquerors who have rolled over the land, but, who have usually tended to keep themselves as a ruling class apart. Thus, **maarahvas** distinguishes the native inhabitants of the land from the foreigners who generally were merchants in the towns, professionals such as lawyers, teachers, and ministers, or land-owning barons. Since they usually didn't bother to learn the Estonian's language and customs and certainly excused themselves from the toil of the everyday work world of the **maarahvas,** they remained a caste apart. In a manner, a two-way street of belonging and excluding developed. The barons clearly looked down upon the working people below them while these same folk in a more subtle way viewed the barons as not being part of the **rahvas** - "folk" - or **maa** - "soil". In effect, this top layer of foreign elements were not viewed as "real" people.

This brand of foreign subjugation had certainly not always been there. Before the 1200's, there was nothing to diminish the spirit of these people whose descendants had inhabited the eastern Baltic shores since perhaps the sixth milennium B.C. They called themselves "Lords of the Western Sea" i.e. Baltic, and conducted themselves accordingly. When opportunity afforded, they easily shifted from their agricultural or hunting pursuits to that of raiding unwary neighbors or intruders. Because so much of Estonia is coastal, this was only natural. Particularly the vikings of the western counties and of the islands, Saaremaa and Hiiumaa, developed a considerable reputation for their exploits, ranging all the way from the coastal towns of Germany and Sweden to the fledging Russian towns located on that country's vast river system.

When not raiding, these hardy seamen just as easily bartered for those things that were in universal demand - metals needed for tools and weapons, and slaves. In return, the Estonian voyagers would offer products of the northern forest, honey, and the precious amber found on the Baltic's eastern shore. This pine pitch which through geological time and chemical reactions of brine working on it had produced a beautiful, hard, glossy substance of a honey-like glow served for centuries as currency in the northland.



The "Lords of the Western Sea" - Vikings 1100's

Rarely would these proud, independent, and strong-willed men unite for long - only when there was obvious need for large scale enterprises. In fact, the land was divided into various **kihelkonnad** - counties - each with its own councils of elders, dialects, and interests. Local interests and jealousies dictated their actions. Even in their heyday, the "Lords of the Western Sea" were usually rather few in number. On one noteworthy occasion - 1187 A.D. - when they were successful in uniting the men of Saaremaa and the western counties into one force, they launched their dragon ships, and sprang on and sacked the Swedish capital of Sigtuna. Its ruins are still evident today, eight hundred years later! For centuries, the Scandinavian and eastern Baltic raiders had taken turns blitzing one another. Sweeter still was this latest victory because the torch had been set to the houses of the cross in Sweden. The Swedes had become Christianized previously and the missionaries had apparently taken at least some of the wind out of their adventuresome sails, though only temporarily. In any case, of all the northern heathens who for centuries had been terrorizing Christendom, only the Balts - Estonians, Livonians, Latvians, Lithuanians - remained steadfastly pagan. Great was the celebration as the fleet returned loaded with booty. In the sacred oak groves, many were the thanks given to **Taara** - Thor. The "Lords of the Western Sea" were at their height. But, unknown at the time, history was turning against them and their days of glory were about to end.

The Christian Conquest of Estonia

Crusading was the order of the day in twelfth century Europe. Armies were not only hurled at the infidels holding the Holy Land, but, in 1193, Pope Innocent declared a holy war against the Baltic heathens.

Christianizing attempts were not wholly new to the eastern Baltic. For some two centuries, various attempts at conversion had been made by the Orthodox Slavs of the East - the Russians, but to no avail. At this point in time, the Russian principalities themselves were not particularly strong nor were they united for the task. Though the city of Novgorod was beginning to be a considerable power as a trade center, the **venelased** - "Russians:, lit. "river boatmen" - were themselves facing an enormous threat that was going to extinguish their lamp for about three centuries - the Mongols.

An historically important series of events occured at this time - about 1200 A.D. - which was to forever pull Estonia into the western civilization rather than the eastern Orthodox orbit - conquest of Estonia by the West!

By the year 1200, a Bishop Albert from Germany with a force of some five hundred heavily-armed knights accompanied by numerous retainers and tradesmen had landed at Riga in present-day Latvia, built a fortress castle, and proceeded to subjugate the native Livonians and Latvians. By 1208, this task having been completed and with reinforcements pouring in from the West, it was the turn of the Estonians.

For twenty years, the battle raged, but, in the end, the whole land fell. As was customary, the Estonian **kihelkonnad** never really united for the effort. For years, the mighty warrior leader Lembitu of the southern county of Sakala - present day Viljandi area - held the heavily-clad crusaders, order of the Knights of the Sword, at bay, even defeating them. But even he crumbled in the end. To make matters worse, northern Estonia had been promised to the Danes and King Voldemar II seized the opportunity to carve out his portion with his great fortress at Tallinn as a center.

By the 1220's, despite continued revolts and the bitter resistance of the islanders, the conquest of the land was complete. The final assault on the island fortresses of Muhu and Saaremaa required a combined army of German knights and Christianized Livonians and Latvians - 20,000 men in all! An incredible army for those days, particularly if one remembers that William the Conqueror had had nowhere near that number of men on his famous and successful assault on England some years earlier! Western Christendom, with fire and sword, had brought Estonia under its sway, and there it was to remain for better or worse for centuries, under the feudal order.

Relatively little need be said about the Estonians' condition for the next centuries. Basically, they became a servile, laborer class in their own land with little or no opportunity for political or economic development. Though Christianized, the new faith was largely regarded in popular thought as that of the foreigners. This was underscored by the fact that the priests were Teutonic - German; the language of church and state was Latin and German. Little wonder the Estonians tended to be rather lukewarm Christians, something of a national trait right into modern times. Their life-philosophy was tempered by native creeds and values, many of them left over from the heathen days, particularly a refined individualism which persists to this day.

Estonia Enters The Modern Age

The year 1629 was to be a major turning point in Estonian history as indeed that period was in all European history. The turmoil of the Reformation and the confusion caused by the Thirty Years' War were reaching eastward. By the Treaty of Altmark (1629), the "Lion of the North," Gustavus Adolphus of Sweden, champion of Lutheran Protestantism, gained control of most of the Baltic. This proved to be crucial because it now meant that a new, somewhat more enlightened super-power - as the Sweden of the time certainly was - ruled the roost. Russian forays which had been devastating in the time of Ivan III and Ivan IV, the Terrible, now were hurled back as were the Polish advances, and Estonia became a solidly Lutheran country with a decidedly western, Protestant orientation.

On balance, the reforms of the "good old Swedish age" (1629-1721) were quite impressive. The first literary works in the Estonian dialects began appearing, parish schools were established nation-wide, the

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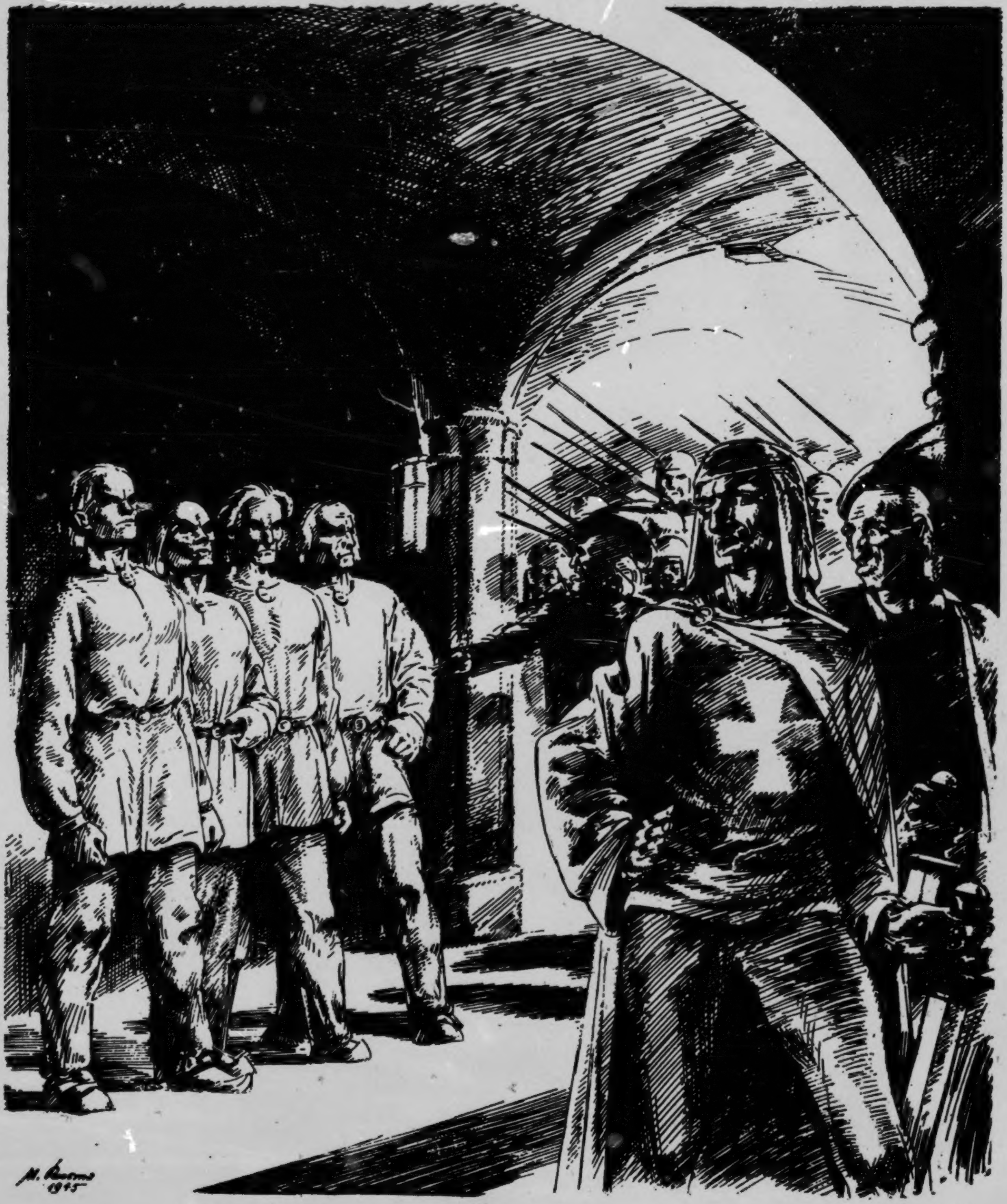
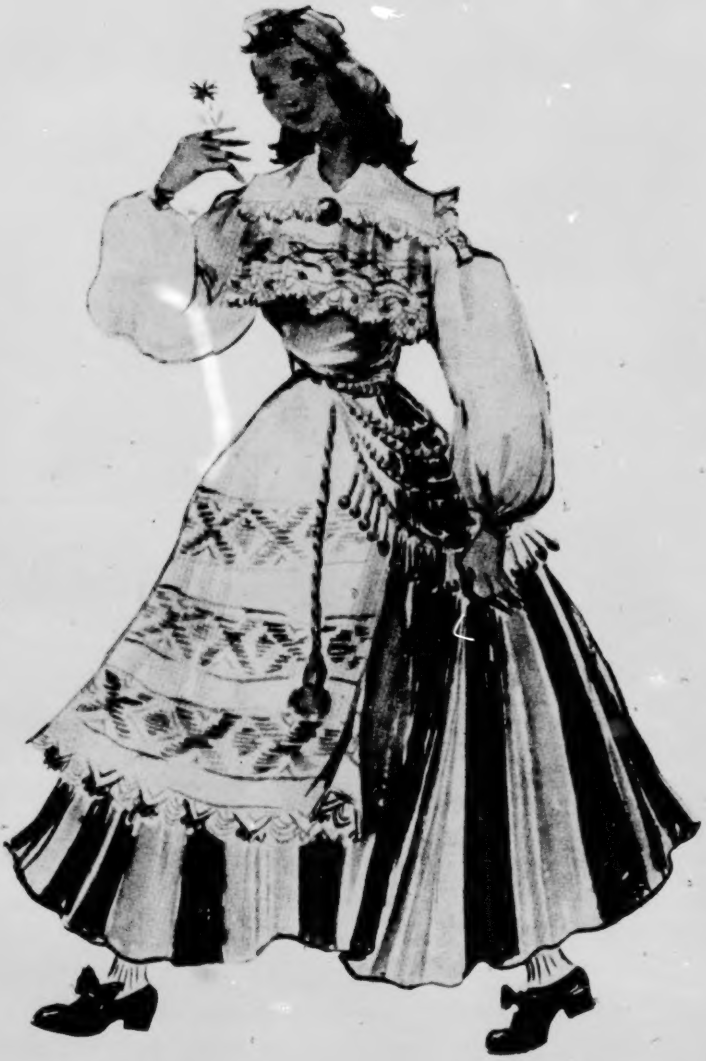


Leaders of the rebellious peasants treacherously arrested - they had come under a flag of truce. This was at Paide Castle in 1343. They were later executed by the victorious crusaders.

University of Tartu (Dorpat) was founded by King Gustavus Adolphus, admitting native Estonians and soon establishing a reputation as a major cultural center of northern Europe. Efforts were even made in the way of limited land and legal reform to help lessen the burden of the peasantry who were still controlled by the Germanic barons descended from the early crusaders. In effect, there was continuing a three-level social pattern that was to last in total some seven hundred years in Estonia, right into the twentieth century:

Level One = Foreign Administration (changing)
Level Two = Baltic German barony (stable)
Level Three = Estonian peasantry (stable)

Level One, the foreign administrators, generally did not play an important role in the day-to-day, year-to-year life of the country. Whether they were Polish, Swedish, or Russian, these officials were too few in number and culturally too far removed to greatly affect the **maarahvas.** As imperial governors or other officials, their terms were usually limited in time; their stay in Estonia might only be a personal stepping-stone in the pursuit of careers. In any event, any real contact between them and the peasantry would be limited. Not so with Level Two - the Baltic barons - and the peasantry.



Girl in folk costume. Each country had its own designs and patterns.

For seven centuries, regardless of which empire claimed **Eesti** (Estonia) as a province, the real on-the-scene power was in the hands of these **saksad,** lit. "Saxons," or "lords." Jealously guarding their own privileges, status, and language. they remained the real force in the country. Because of their access to *educational opportunities as well as of their possessing* economic monopoly, they made up most of the upper class and much of the middle class. In fact, their hold on the land itself as well as on the professions was almost complete. It is interesting to note that those native Estonians who were to advance in the system often did so by becoming Germanized to some extent, even if only by taking a German surname. In all fairness, however, many of these "Germanized" Estonians were later to be instrumental in helping the Estonian cause. Indeed, one cannot overlook the important contributions to Estonian culture by many who were thoroughly Baltic German in background. These so-called "estophils" were to make important literary and legalistic contributions later on in the 1800's and through the period of the "national awakening."

Because the Baltic German element was often western-educated and imitated western fashion and literature, these things tended to rub off on the Estonians. Though the arrogance and snobbishness of some of them irritated the native Estonians, nonetheless, many others provided pleasing models for social and economic advancement. By a combination of all these things then, the Estonians were to maintain a much more western than eastern cultural form, in appearance and in substance. It is interesting to note that twentieth century Old Tallinn, even after 250 years of Russian rule, still looks much more like Copenhagen or some other European city with a medieval past. So too even with the lowliest peasant. His manner and outlook remained distinctly different from that of his Russian counterpart.

The "good old Swedish age" ended with a devastating world conflict, known in the Baltic as the Great Northern War (1700-1721), in western Europe as the War of the Spanish Succession. It ushered in the next stage of Estonia's story, the Russian age - 1721 - 1918 - which can further be divided into two distinct periods - one, the time of total serfdom (1721 - 1861), and two, the "Age of National Awakening" (1861 - 1918). The period after 1918 with independence and subsequent events really represent contemporary Estonian history.

"The window on the West!" How the Russian tsars, especially Peter the Great, had coveted a western outlet for Russia, a land-locked nation. The Gulf of Finland, Estonia, and Latvia would provide that outlet. In a series of titanic struggles, the issue was decided between Peter - with his new base at the city that bore his name, St. Petersburg (Leningrad) - and Charles XII, the meteoric and reckless young Swedish king. The Battle of Narva (1700) in Estonia brought victory for the Swedes. But the crucial battle in the faraway Ukraine - Poltava (1709) - brought ruin to Charles and his beleaguered forces. In any event, with repeated campaigns and a scorching plague thrown in, the war had turned Estonia into a virtual wasteland by the time Peter had gained final victory, sealed by the treaty of Nystadt, 1721. Not only was the land economically obliterated, it was very nearly depopulated; many decades would be needed for recovery.

The eighteenth century, which was to be one of "Reason" and "Enlightenment" in western Europe, was a sorry one in the eastern half of the continent. It seemed that history was working in reverse there. Whereas the ideas of Voltaire and Rousseau and the genius of Newton were in vogue in the salons of Paris, the populace of the East was headed into total slavery. Because Russia itself was centuries behind Europe in development, in its low literacy rates and poor economic development, this would rub off on its numerous non-Russian areas as well. The Russian peasant was in abject poverty, indeed, was not even a person in a legal sense. Much of the reactionary law coming from St. Petersburg applied to Estonian peasants also. The saving grace, and it was crucial indeed, was that Estonia and its culture were to be preserved. For one, as mentioned previously, the tsars, with few exceptions, pushed russification programs only sporadically; and two, the ever-present and ever - dominant local Baltic barony kept its own western outlook and orientation. To the native Estonian peasant whose day's reward was often the lash, this may have seemed insignificant indeed. For the nation's future development, however, these twin trends of cultural preservation and a continued western orientation were to be crucial.

The Age of National Awakening

Napoleon Bonaparte's conquering armies reached Moscow, but, they never reached Estonia. For this and other reasons already alluded to, the ideas of "Liberty! Equality! Fraternity!" were slow in reaching eastern Europe generally. But, in time, they did. Along with them came the historical forces and changes brought about by a sense of nationalism, the Industrial Revolution, and the educational explosion.

The turning point in Russian reform was the emancipation of 1861 instituted by the tsar-liberator, Alexander II. The serfs were freed and economic and social modernization was in the wind. Actually, considerable change to this end had already occurred in Estonia before 1861.

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The ideas of the Enlightenment and of the "natural rights of man" had been slowly creeping into Estonia during the first half of the nineteenth century. An avenue for retaining contacts with the West was the Baltic Germans' high regard for education, and, to this end, many of them obtained advanced education in the famous universities of Gemany as well as at the newly-reopened facility at Tartu. For a good century, significant bands of these Balts or Estophils had worked to help alleviate the heavy burden of the Estonians, and especially to promote educational opportunities for them. In time, many Estonians entered these literary and intellectual circles and did yeoman work in trying to "awaken" the people. Some became thoroughly Germanized; others only took the externals of that culture - such as their names - and devoted their lives to the Estonian cause.

One such man was Friedrich R. Faehlmann (1798 - 1850), the son of an Estonian estate-manager who had earned a doctor of medicine degree. As a youth, he had heard the older people tell tales and sing songs about a legendary hero, Kalevipoeg - the son of Kalev. These stories are akin to the great Finnish saga of Kalevala.

With a colleague, Dr. Friedrich R. Kreutzwald (1803 - 1882), he collected many of these folk tales and songs and recorded them. In some respects their task was similar to the pioneer work of the famous Grimm Brothers of Germany. Faehlmann died early in life, but Kreutzwald completed the task. By 1856, **Kalevipoeg** was published, an amazing twenty-songs epos featuring the genuine folk idiom, folk-tale in verse, with the missing sections supplied by his own poetry.

Kalevipoeg took that nation by storm, - the Age of National Awakening was beginning. Already, powerful forces for national expression and identity were emerging and the field was fertile. In 1857, Johan W. Jannsen started a weekly newspaper that was to last. In truth, it was more an educational journal; in addition to reporting news, it set out to educate the **talupoeg** - "peasant". It featured ideas on practical living and farm management, a crucial service since about this time (1860's), land reform and the peasants' own hard work and determination enabled them to start buying up the land they had worked. What was emerging in Estonia in the decades before 1900 was an important land-proprietor class interested in its own land, open-minded to new techniques in agriculture, and educated to a level not found elsewhere in the world at that time! Figures show that in 1886, no fewer than ninety-eight percent of the Estonian recruits into the tsarist army could read and write. For the whole Russian Empire, the figure was probably below thirty percent. By the 1920's, the **total** Estonian literacy rate was in the high nineties. This gave it a position in the world that was second to none, illustrating the tremendous value Estonian culture has placed on knowledge, no matter what one's area of work might be. This thirst for education is readily

"Kalevipoeg" - the folk hero of Estonia. Compiled by Friedrich R. Kreutzwald.

apparent among the Estonian/Americans here. A very high percentage is college-educated; many others have refined skills in technical or other occupational fields. Expertise, skill, and a drive to do a task extremely well are an integral part of the Estonian psyche. Perhaps having been historically stepped on and pushed down for so long can be a partial explanation for this. The **talupoeg** wanted to rise above the gray norm. Education and acquisition of refined skills seemed to be the way to do it.

The year 1869 was to become the symbol for a new Estonia. That year the first national song festival was held in Tartu. That tradition has been followed and built upon ever since. Eight hundred singers performed at that first celebration. By the 1938 gathering, one-tenth of the entire nation participated! In 1969, with a completely different political backdrop and motivation for the occasion, some quarter million people were to take part in Soviet Estonia to note the festival's centennial. To the chagrin and amazement of the communist leaders, that fest spontaneously turned into a considerable emotional demonstration of the Estonian spirit, even after thirty years of stern Soviet control of the land.

By the last decades of the 1800's, cultural, educational, and agricultural societies were multiplying throughout the land. In 1865, the theatrical society "Vanemuine" had been established in Tartu and the model was copied elsewhere. Vanemuine is the ancient pagan god of music - a druid draped with flowing white robes, with white beard and hair. The **kannel,** a zither-like instrument, is his symbol. Vanemuine was to again represent a nation and people of song, self-awareness, and identity.

ESTONIA THROUGH A TROUBLED HISTORY - Part 2

Road To Independence.

The Russian Empire took heavy losses in its war with Japan in 1904-05. Even more serious than the astronomically high numbers of battlefield casualties were the tensions, and then, the resulting open rebellions against the reactionary government of Tsar Nicholas II.

In retrospect, it is rather plain to see that the autocratic and inflexible system of the Romanov tsars was ill-suited for the needs of a large modern country such as was Russia as she was entering the twentieth century. For Estonia, which was generally far ahead of the Empire on the road to modernization, the autocratic regime was totally outdated.

Great economic and social changes had occurred in Estonia by 1905. The trend toward an independent, free-farmer society had gone on full force. More and more of the barons, either actually destitute or disinterested in modern intensive agriculture, were selling out their ancestral holdings. Indeed, many of them were sympathetic to the Estonians' cause and identified with it. After all, they had lived on the Baltic shores for seven centuries themselves. For some of them, Estonia was **their** country, too! Germany had become too remote, too distant.

Also, the Industrial Revolution had reached the northern Baltic. With its ideal trading location and with ports such as Tallinn and Pärnu in Estonia, and Riga in Latvia, this northern tier of Europe was to be significant. Textile mills employing thousands of workers had been developed in Narva in northeastern Estonia; a native lumber industry was growing and developing extensive markets overseas; shale in abundance on the north coast around Kiviõli meant that Estonia, whatever its political future, was going to be a highly industrialized area. The Baltic Sea itself provided the opportunity for developing a modern fishing industry; perhaps most important of all, the population was highly skilled and energetic, thus possessing qualities needed for a commercial and industrial future. All of these together would greatly help to determine the character that Estonian economic life would take.

The Revolution of 1905 which gripped the Russian Empire found its expression in Estonia as well. The motives for the disturbances, however, are important to note, as these were often different from those found in Russia itself.

In Estonia, little of the unrest could be classified as directly antitsarist. The average peoples' contact with Russians, with the Russian government, or even Russian culture was minimal. True, some Estonians had become Orthodox, or had started agricultural colonies in the Russian East or in the Crimea - the tsars had encouraged this for years. Yet many of the settlers had returned to the homeland, some with considerable wealth. Most people saw little reason for opposing the tsarist regime; its effect on their everyday life seemed negligible. As a practical matter, for the Estonians to actively oppose mighty Russia seemed to be lunacy. Very few, with the exception of nationalist leaders such as Jaan Tõnisson or Konstantin Päts, would even dream, much less speak, of independence. The demand in 1905 was still for reform.

And reform in 1905 meant doing away with the medieval privileges of the barons! For this, manor houses were burned and blood was shed. Yet 1905 is an extremely mixed bag in Estonia, as such emo-

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tional periods usually are. Many Estonians wanted no part of the violence. They say no future in it; they may not have wished to risk the considerable social-economic gains many of them had made. In any case, there seems to have been no clear-cut national consensus at this point. On the positive side, a liberal-moderate party led by Tõnisson was to survive the events and to later flourish; on the grimmer side, some five hundred persons were executed by Russian army punitive squads for various "illegal" acts; a massacre of some 150 mostly innocent bystanders occurred in October, 1905 on the Tallinn market-place when troops fired into a crowd which was watching a rally led by Bolsheviks and other radical groups. Many more people were given public floggings in the centuries-old custom for punishing illegalities, real or imagined. Päts, the future president of the Republic, was actually sentenced to death though, because of a general amnesty later on, he served only a few months in prison.

The period after the confusion of 1905 was a generally prosperous one for Estonia. Many of the advances in the educational and economic fields already alluded to were expanded. Many organizations, social, cultural, and political, flourished. This was to have a special importance for the future, for it is from these groups that the leadership for the Estonian Republic was to be drawn. Yet, few could foresee in 1914 what the chain of events that began with the firing of the first rounds of the World War in the summer of that year would lead to. The Estonians, indeed the whole world, would be caught up in a tide from which it is still trying to extricate itself, seventy years later.

Konstantin Päts, President of the Estonian Republic. He was arrested by the Soviets in 1940 and died later in prison.

World War and Independence

World War One (1914 - 1918) proved to be an unparalled disaster for Tsarist Russia. Every calamity imaginable - military defeat, internal chaos, starvation, revolt - would afflict it. Yet, it was to be precisely those same problems, combined with the collapse of the German Empire in 1918, that would give the Estonians a unique opportunity to press for independence. Russia and Germany - both smashed, at the same time! Many small nationalities of eastern Europe would seize this opportunity for nation building.

Estonia was spared most of the fighting of the world war itself. The front between the German and Russian armies settled across Latvia and stayed there for several years. The young men of Estonia were, of course, drafted into the tsarist army and were to fight on many fronts. Some advanced to very high positions in the military. Though they were bleeding for Russia's causes then, only a short time later this military and leadership experience was to be invaluable in the fight for an independent Estonian nation!

By early 1917, the Russian Empire was reeling from its many defeats, internal and external, and Nicholas II abdicated. Estonian nationalist leaders had for some time been working for **autonomy** - with in-

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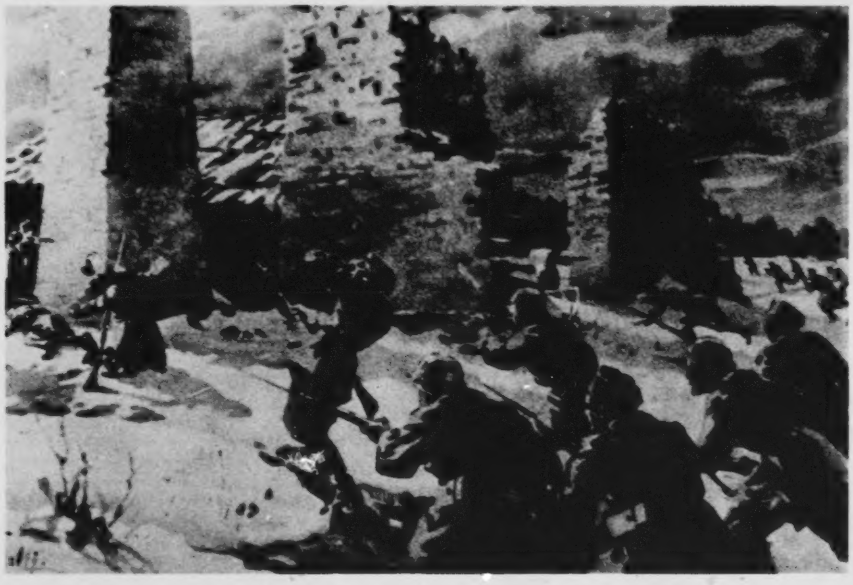
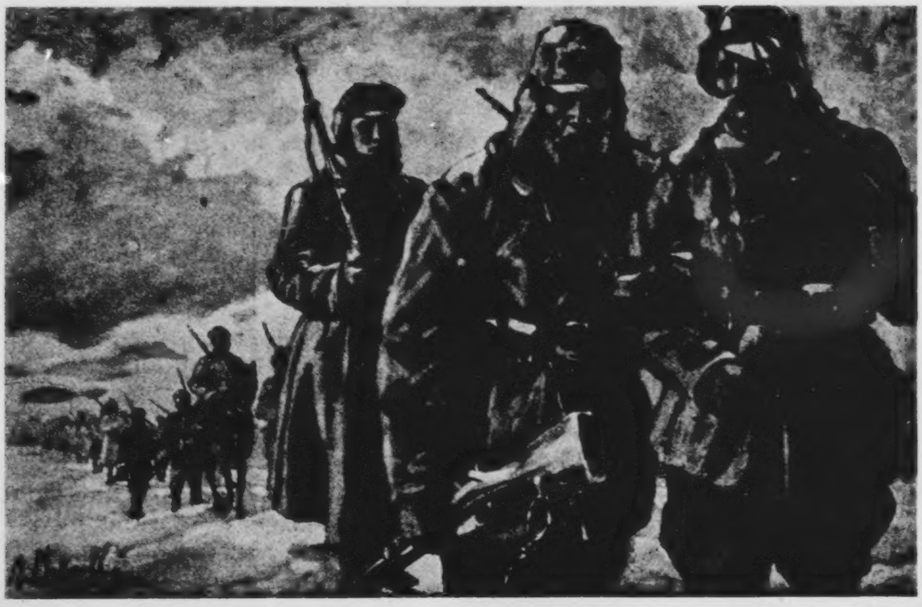
creased liberties and opportunities for Estonians in their own land, but still tied to the Russian empire. As the new Provisional Government in Russia announced itself for basic human rights and reforms, yet was mired in the endless defeats of the world war, the Estonians were to get their chance. A massed, orderly demonstration by some 40,000 Estonians living in Petrograd in April 1917 did much to advance the cause for autonomy, which was granted the same month. There was much more to come. Great would be the rewards for those leaders in eastern Europe in 1917 - 1919 who could accurately read the situation in the general confusion.

The Russian Provisional Government of Alexander Kerenski floundered through the year 1917 -defeat at war, hunger at home, and Bolshevik (Communist) conspiracy at hand. Again, Estonian leaders seized the moment. This time, the demand for creation of an Estonian army under the Russian government was to be realized. So weak was democracy's position in Russia that it had to even acquiesce to that. They had



Battle of Paju Estate, one of the decisive engagements of the War of Liberation 1918-20.



Three generations of volunteers - War of Liberation 1918-20 to agree, too, because the Estonian and other nationalist forces represented what little stability there remained in the Empire. The Russians themselves were deserting their positions by the millions! The Estonian army in comparison was a model of morale and discipline. The Estonian fighting men returned to the homeland by the thousands. And just in the nick of time as it was to happen.

By November, 1917, Lenin and his Bolshevik conspirators had unceremoniously tossed out the weak Provisional Government and a lengthy civil war for Russia and its numerous nationalist provinces was assured. Atrocities committed by the newly-created workers' councils in Estonia did much to stir popular sentiment against Lenin and his regime. Communism and what is represented was to be totally unacceptable to the vast majority of Estonians. It was so contrary to the whole life-philosophy as well as political and economic aspirations of the Estonian people.

Meeting secretly and at great personal risk, a committee of leaders led by Konstantin Päts and Jaan Tõnisson proclaimed for all of Estonia's inhabitants a manifesto - independence - on February 24,1918. A day later, German armies launching their final offensive on the eastern front entered Tallinn and dissolved the new government. But its important initial work had been accomplished. Estonia had been proclaimed as independent, democratic republic. Nevertheless, its determination was to be tested by fire and steel.

The Estonian Nation 1918 - 1940

The collapse of the German empire later in 1918 was to lead directly to the Estonian War of Liberation, 1918 - 1920. Though required by the victorious Western allies to pull its forces out of non-German territories, the Germans were nonetheless slow in doing so. Even while the regular German army was disintegrating, strong, private armies led principally by Baltic baronial elements remained evidently hoping to carve out a future for themselves in the post-war world. Thus, the infant Estonian nation was faced with the grim reality that it had to preserve its new liberty against twin adversaries - the Communist tide from the East and the barons' mercenary armies from the South. Through a combination of tenacity, skill, historical accident, and foreign help, the tiny nation was to overcome both threats.

What aided Estonia immensely was the fact that she faced a beleaguered Soviet Russia, gripped as it was by famine and a bloody civil war. Yet the man-power the giant Russia was to hurl against tiny Estonia was awesome. Their human-wave assaults carried them all the way to the outskirts of Tallinn. At this critical juncture, General Juhan Laidoner, Estonian commander in chief, his army buoyed by British military aid and the timely addition of a troop of Finnish volunteers, launched a counter-attack that in a short time drove the invaders beyond Narva. In fact, at one point, the Estonians were to control a large section of western Russia, including Pskov and reaching to the suburbs of Leningrad, formerly St. Petersburg and Petrograd. Still, the long war of attrition in the East was to drag on until early 1920.

No sooner had the Communists been driven across the eastern frontier than a new, at that time greater, menace appeared in the south - von der Goltz's baronial armies - well equipped and determined to restore the old order. They had driven clear across western and northern Latvia and straight toward Estonia. A total effort was needed against the ancient enemy, and it was forthcoming. Young school boy platoons, old men with ancient firearms, all joined the regular army now rapidly being shifted south. On the eve of **Jaanipäev,** Midsummers' Eve, June 23, 1919, the bloody Battle of Võnnu was fought and the barons' armies stopped. To this day, Estonians celebrate June 23 as "Victory Day." Fittingly, it coincides with the ancient celebration of **Jaanipäev,** the longest day, the traditional victory of light over darkness. Following up the advantage, the Estonians drove the enemy clear through northern Latvia, and thus contributed greatly to that nation's ability to survive. The hard-fought freedom had been gained. By the Treaty of Tartu, February 20, 1920, the Soviet Union recognized Estonian sovereignty **for all time.** The following year, Estonia became a full member of the League of Nations.

The years 1918 - 1940 represent the only period of true Estonian independence since the thirteenth century, a period of only twenty-two years, yet a time of remarkable achievement.

A balance sheet of the years of independence would show some of the following: Estonia attained extremely high levels of education, **the highest literacy rate in the world in the 1920's;** progressive social legislation, particularly the Agrarian Law of 1919 which turned the former estates over to a free peasantry and to former soldiers; human rights provisions well ahead of their time - universal suffrage, minority rights including freedom to establish their own minority language schools, full religious freedom. These are impressive not only because they existed on the books; they were guaranteed and carried out in practice!

Economically, great strides were to be made in the 1920's and 1930's. The cooperative movement in farming modeled after the Scandinavian pattern proved very successful in Estonia. The many agricultural schools and workshops that were set up in conjunction with these contributed greatly to efficiency and increased productivity.

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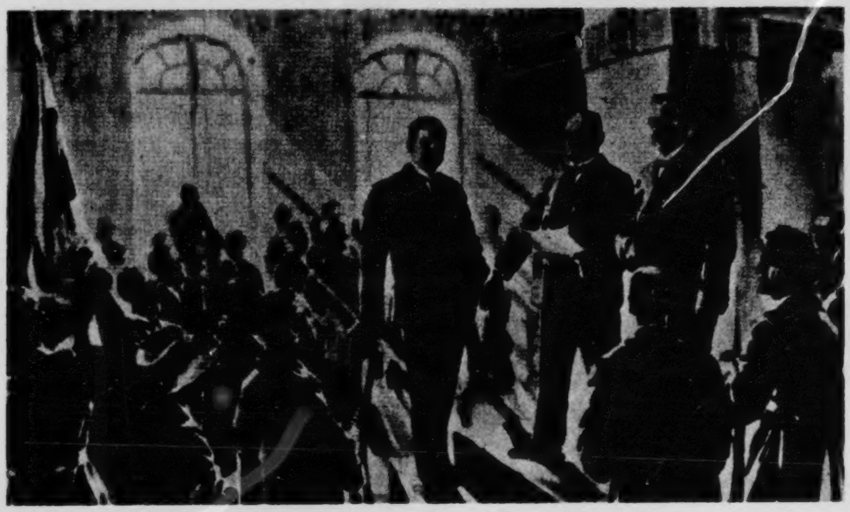
Culturally, the years 1918 to 1940 were ones of flowering and great national enthusiam. It seems that the Estonians, having been subjugated for so long, finally had an opportunity for letting their spirit soar. Theater, youth, literary, and temperance clubs sprang up all over the nation. A national educational network made schooling universal. Foreign trade, particularly exports of agricultural produce such as bacon

War memorial at Viljandi.
Destroyed by the communists in 1940.



Estonian declaration of independence 1918.

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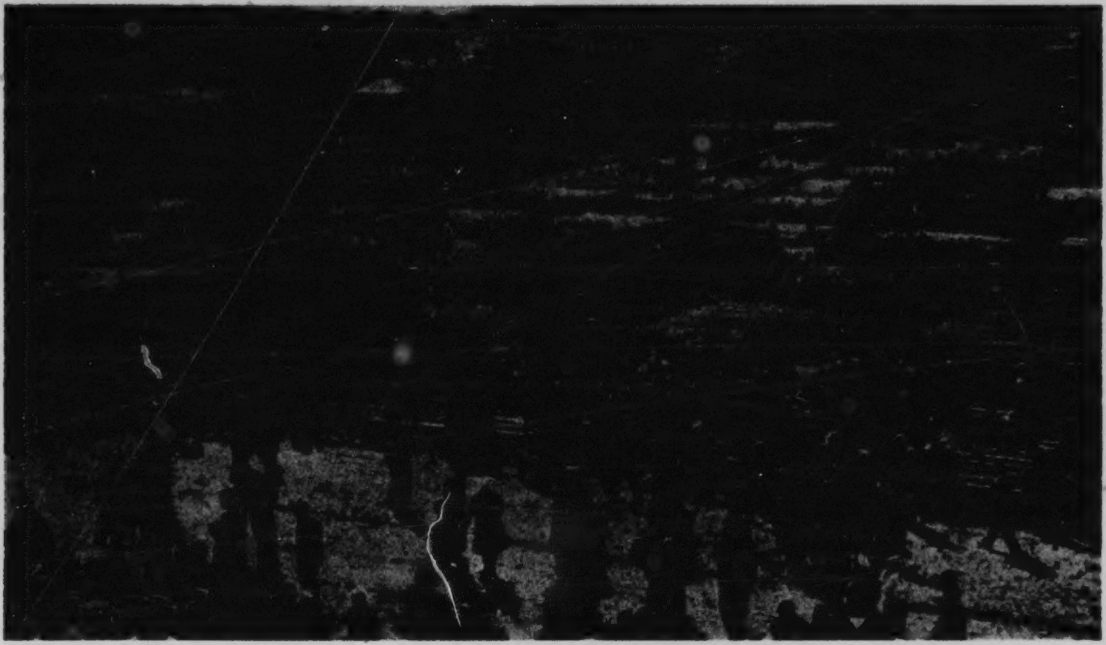
and grains to western nations, contributed to a great economic boom. Even the world depression of the early 1930's was to have but a temporary adverse effect on development.



The 1938 national song festival in Tallinn. Over 100,000 people were in attendance - one tenth of the population of the entire country!

Along with the spirit of nation-building came an interest in other fields as well, some of which brought Estonians international reputations. One was the interest in sports, such as wrestling and weightlifting. The great Lurich had enjoyed universal adulation even in the tsarist days. Yet, in the 1936 Olympics at Berlin while Jesse Owen was gathering medals in running, an unknown Estonian heavyweight named Kristjan Palusalu won two gold medals in wrestling. The Estonian sharpshooting team won the coveted Argentine Cup, symbolic of world championship, on two occasions. Paul Keres, until his death in 1973, was recognized as one of the great chess masters of the twentieth century. Some people may recall that an Estonian middleweight boxer named Anton Radik came close to the championship in 1948. In more recent times, Estonian athletes have competed on the teams of many nations in the Olympics. Viewers of the 1976 Games at Montreal will recall Enn Sellik, an Estonian, running as the champion for the Soviet Union in the 5000 meter event. It is particularly memorable since the blue-black-white flag of Estonia,

Kristjan Palusalu

which is taboo to the Soviet authorities, could be seen in the stands by the track, adding drama and emotion to the setting. It also illustrates further the difficult and rather depressing situation the Estonians now find themselves in, their young people competing under many different flags, their homeland again subjugated.

Needless to say, the brief period of independence brought problems as well, many of them the kind that new nations often face. The 1920's saw an unacceptably high rate of unemployment. Much of this was caused by the wide-scale economic upheaval of the previous decade. Too, Estonia suffered from a crisis that has afflicted the United States in recent years, the problem of "over-education." By the 1930's, Estonian schools had simply turned out more teachers, lawyers, engineers, and other professionals than the small country could meaningfully accommodate, rather similar to the job glut American college graduates often have to face. This kind of situation sometimes had bad affects, not only on the individual, but on the society as well.

Because self-government was new to Estonians, mistakes were made in setting up the constitution for the new nation. Because of their past history and lack of previous political freedom and experience, they perhaps went to the opposite extreme and granted too much freedom, at least more than was healthy for political stability. True, Estonia had civil rights and minority laws that were models or progressive thought in the 1920's, of for any time. Yet she also had a multi-party system, somewhat similar to the French Third and Fourth Republics, which virtually guaranteed governmental instability and frequent turnover. Only with the adoption of the 1938 "strong executive" constitution, similar to that of the United States, was the problem basically solved. Yet by then, the brief period of independence was almost over.

Nonetheless, most of the problems of the 1918 - 1940 period were those caused by international events, events over which a small nation such as Estonia could have little control. Ever-present was the Soviet threat; if not bombarding the nation with propaganda or "badmouthing"it in international circles, the Soviets were actively seeking to overthrow the new regime. An example is the thwarted communist coup of 1924 which failed only because of poor execution and the alertness of some Estonian officials. On the other political extreme was the Nazi tide of the 1930's. They, too, had their apparatus for sabotage and could always draw on some native malcontents. Such an attempt to seize power in 1936 proved an utter failure. It seems that the Estonians were basically addicted to democracy, free expression, and an unbridled individualism. Extremist ideologies of whatever shade do not seem to set well with them. Yet the catastrophic series of events brought on by the World War of 1939 was more than the tiny nation could endure. In 1940, her flame was to be again extinguished.

World War Two And Its Aftermath

The Second World War (1939 - 1945) and the years following it were to be about as destructive as one could imagine for a small nation. Much of the population was either killed, imprisoned, deported, missing, or otherwise uprooted. Hardly an Estonian family exists today, either in the West or in the homeland, which did not lose some or most of its members. The war itself was destructive enough; yet Estonia was to witness **several** invasions and mass purges in this period.

The first of the series (1940) was the Soviet seizure of Estonia and the other Baltic nations as a direct result of the infamous Nazi-Soviet deal of 1939 which carved up eastern Europe between dictators Hitler and Stalin and led to the outbreak of war. Physical damage to Estonia at this point was minimal because the Soviet tanks rolled in unopposed. Estonian leaders had submitted to the ultimatums and threats of total destruction by the Soviets. As a country of 1.1 million people with geographically open frontiers with the Soviet Union, little modern armament, and no hope of any outside aid, it is difficult to see what other choice the nation had, except to surrender. The Soviets moved in, step by step communized the system, arrested the democratic leaders and, by staged elections, "voted" Estonia into the Soviet Union! By 1941, large-scale arrests of whole families and transfer to Siberian labor camps had begun. Many of Estonia's young men were "volunteered" into the Red Army and transferred to Russia, most of them never to be seen again! Ironically, it was the speed of the German attack on Russia in 1941 which probably saved many other thousands of Estonians from extermination or deportation at this time.

The Nazi **blitzkrieg** (1941) into Russia moved with such devastating precision that the Communists and the Red Army in Estonia were barely able to retreat, and many did not make it. The Soviet cattlecars were standing in Estonian railroad stations waiting to haul off more thousands of people when the German advance units came storming in. Meanwhile, retreating communist forces were looting homes, shooting hostages; armed Estonian partisans from the woods - ambushing the Soviets and attacking their columns; the Germans - seizing key centers - and shooting suspected communist sympathizers, outspoken Estonian patriots, and resident Jews! What chaos! The inhumanity and degradation a tiny nation and people must go through when caught up in the struggles of super-powers! What a range of human actions and reactions in the desire to survive, from the basest to the most heroic and noble! Many differing visions of reality, the future, the possible, the impossible! A tiny nation caught in a flood!

The German occupation (1941 - 1944) was a difficult, but generally not an impossible time for most Estonians, especially when compared with the earlier Soviet reign of terror. For reasons of their own, the Nazis did not act in Estonia with the barbarism for which they became infamous elsewhere, as in Poland. A military government ran the country, all nationalist sentiment was of course repressed, and as Germany started losing the war, more and more Estonian boys were drafted to fight on the eastern front. Some went voluntarily because of their hatred of the communists. Others hid in the woods because they were nationalists or refused to fight for Nazis or Communists. A confused time, sometimes brother against brother!

The third period was the Soviet reconquest in 1944 and the exodus of thousands of Estonians to the West. Many people braved the Baltic Sea to find haven in neutralist Sweden; other thousands fled to Germany because the Soviet alternative seemed impossible. Most people stayed because they wouldn't or couldn't leave. More dying, more deportations! The formal end of the war (1945) brought no peace to Estonia or Estonians. Many were destitute in refugee camps in the West. Massive purges and collectivization programs were re-introduced in Estonia by Stalin's order. The worst of these were in 1949 with the attempt to break the will of the people and to flush out opposition to the regime. Still, armed Estonian bands operating from the deep woods continued harassing the Soviets, sometimes waylaying whole convoys, until 1956. 1956 - the year of the Hungarian Revolution! When the Hungarian patriots vainly waiting for western aid, were cut down by Soviet tanks in the streets of Budapest, it was also the signal for the Estonian partisans. They finally surrendered! The gory post-World War Two chapter was ending. Soviet rule was solidly established. Estonian life and resistance would take other forms.

Meanwhile, thousands of escaped Estonians were streaming to western nations in the 1948 - 1952 period. Some eight hundred found their way to Connecticut. The mills of Willimantic gave jobs to perhaps two hundred Estonians in the early 1950's. Centers such as New York City have their own ethnic cultural clubs and as many as ten thousand Estonians. But, that is another part of the Estonians' history and experience - their new life in America, which will be dealt with in subsequent sections.

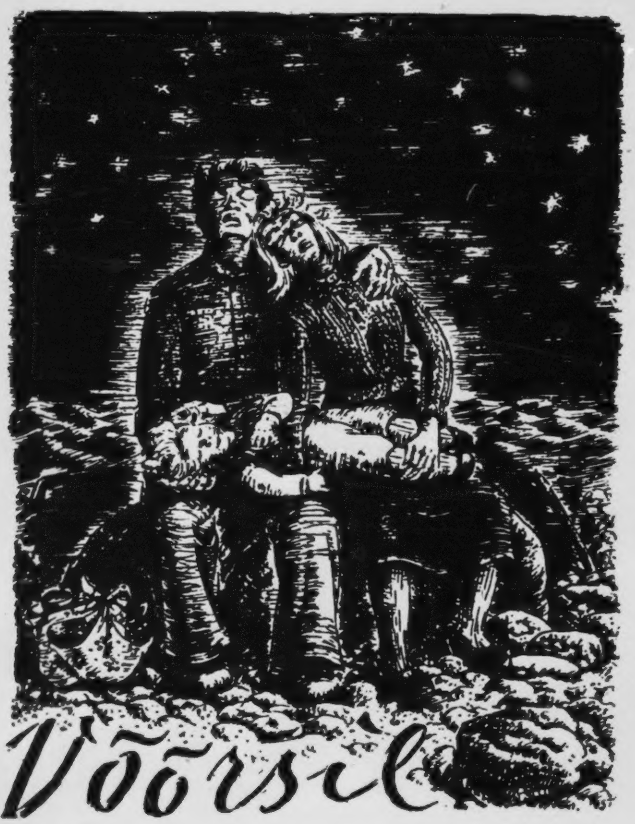


Illustration "Stormy Voyage" by Salome Trei.

The Multi-Cultural Connection

MODEL #1 : "SMALL CULTURES IN HISTORY : DEATH OR SURVIVAL?"

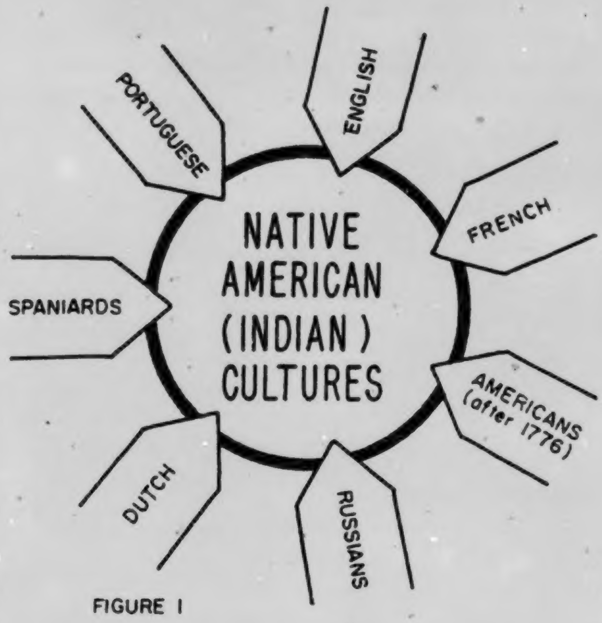

NATIVE AMERICAN (INDIAN) CULTURES
PORTUGUESE
ENGLISH
FRENCH
SPANIARDS
AMERICANS (after 1776)
DUTCH
RUSSIANS

FIGURE 1

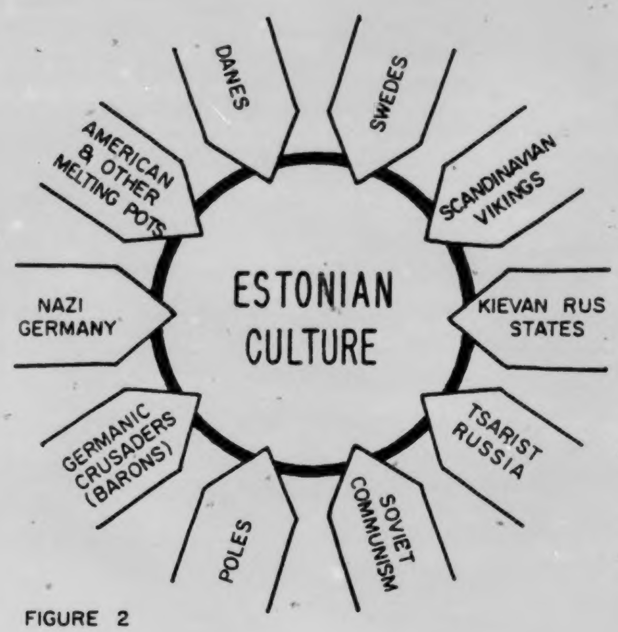

ESTONIAN CULTURE
DANES
SWEDES
AMERICAN & OTHER MELTING POTS
SCANDINAVIAN VIKINGS
NAZI GERMANY
KIEVAN RUS STATES
GERMANIC CRUSADERS (BARONS)
TSARIST RUSSIA
POLES
SOVIET COMMUNISM

FIGURE 2

BACKGROUND: Cultures, especially small cultures, have always faced periodic dangers of physical extinction. So too with the Estonians and others.

CONSIDER: 1. the outside pressures that have threatened Estonian culture - Fig. 2. Briefly discuss the seriousness of each threat ranging on a scale of 1 to 10.

2. the outside pressures that have threatened smaller cultures or groups in American history - such as in Fig. 1. List at least four specific cultures or groups in American history and the source of the outside pressures.

TO DO: Pick a group from America's multi-cultural society past or present and develop a "Death or Survival" model around it. You may, if you wish, follow the pattern in the two models that are given. Consider pressures of all types, not just physical ones. Outcome?

TOPIC THREE: THE ESTONIAN COMMUNITY IN AMERICA

Between 1948 and 1952, the immigrant ships were again sailing to America, this time transporting thousands of people who had been displaced or victimized by the ravages of World War Two. To be sure, the numbers of people involved never reached the tremendous totals of earlier decades when millions arrived in the Irish, German, Polish, Italian and Jewish immigrations. Though more inconspicuously, they brought many new kinds of people from many nationalities to America's shores. Among them were some fifty thousand Estonians.

Immigration to America Before the 1940's

To be sure, Estonians had lived on this continent long before the 1948 - 1952 influx. In fact, Professor Pennar in his "Estonians in America 1627 - 1975"" claims that as early as 1627, Estonian craftsmen and soldiers-of-fortune had arrived in the New World, as colonists for the Swedish settlements that were springing up along the Middle Atlantic region. If one remembers that in the 17th century, Sweden was one of the world's super-powers and that Estonia was one of its prized provinces, the possibility of Estonians employed in that nation's service seems entirely possible and even likely. In any case, little or nothing is known of these first Estonians in America or of their descendants or of others who may have arrived here in the first years of colonization and American independence. Most likely, they were well-assimilated into the legendary "melting pot." This is certainly what happened to one Martin Hoffman, born in 1625 in Tallinn, whom Pennar talks about. It seems that this adventuresome young Estonian had arrived in New Amsterdam (now, New York) in 1653. There he held various jobs, among them saddlemaker and trader. Later, he moved up the Hudson River to the Albany area, acquiring a reputation as an Indian fighter. It seems that the Dutch crown was appreciative of his efforts and granted him a parcel of land in Ulster County; later, he seems to have acquired more real estate in Dutchess County and become something of a land baron in the area. In any case, he married one Emmerentje deWitt in 1664 with whom he had five children. Years later, their great grand-daughter Cornelia Hoffman (born in 1734) married Isaac Roosevelt who was to be President Franklin Delano Roosevelt's direct ancestor, four generations removed. In effect, then, the thirty-second President of the United States, the man who served in the White House longer than any other - four terms - had an Estonian grandfather, some seven generations removed. Interesting historical trivia, and irony! No American leader was ever more directly involved with fateful decisions relating to Estonia's future than was President Roosevelt in the 1940's. Unfortunately, and for a variety of reasons and decisions, hardly has a nation had a more melancholy decade in its history than the 1940's was for Estonia when she lost her independence and thousands of her people were killed or uprooted. Many Estonians, especially the older ones, look upon Franklin D. Roosevelt as a great betrayer of eastern Europe, pointing to the Yalta Conference of 1945 as evidence of a sell-out or a caving in to the Soviets' demands by a sick and dying President - Roosevelt died three months later, in April 1945. Whether rightly or wrongly - scholars of the early Cold War era have still to decide this - Franklin Delano Roosevelt, himself of Estonian lineage, has gone down in contemporary Estonian political thought as on of the "bad guys" of the twentieth century; at best, sick and incompetent; at worst, a betrayer of 100 million people to communism! This viewpoint is commonly shared by Americans of eastern European descent who remember back to the period of the 1940's, - Estonians, Latvians, Lithuanians, Poles, Ukrainians, Hungarians, and others!

The Roosevelt story is interesting, too, because it helps to explain, probably better than anything else, the reason the Estonians have tended to be overwhelmingly Republican in their political support and affiliation. One must remember that in the 1948 - 1952 period, when Estonians were coming to America in large numbers, things were not going well for anti-Communists anywhere in the world; all of eastern Europe including Estonia had fallen to the Soviets; China had turned Communist; atomic secrets had been "lost" to the Russians and they had built a nuclear bomb; spies were turning up in the United States State Department. In other words, Communism seemed to be winning everywhere, and the Democratic Party was in power in Washington! The Republicans, on the other hand, seemed to be pushing a very hard anti-Communist line and promising a "house-cleaning" starting in Washington. The Alger Hiss case, the Rosenbergs' spy trial, Senator Joseph McCarthy's "red" hunt, - these were the things that were in the news in the early 1950's. The Republican Party, on the whole, seemed to take a much harder anti-Soviet line than the incumbent Democrats who, worst of all in the immigrants' eyes, had "sold out" eastern Europe to the Russians. For these and other reasons as time passed, the Estonians were to become a small but very solidly Republican block in American politics for many years to come.

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The second period of Estonian influx to America was the 1880- 1930 time span. Again, the actual numbers of immigrants are quite small and one can only speak of individual pockets of settlement here and there. A wide variety of reasons for immigrating could be pointed to, many of them well-known ones in American history. Foremost was probably the economic one. Estonia in the late 1800's had an improving economic climate, but not satisfying enough to everyone. It is true that thousands of people did not see an acceptable situation on the horizon for themselves in Estonia, controlled as she was by the Russian tsars and Germanic landowners. This would be particularly true for the large numbers of landless agricultural laborers. Many of them emigrated to the newly-opened lands of interior Russia; others came to America to seek their fortune. This would be true of numerous seamen as well, many of whom could be found around the world. Some of them stayed on in the overseas lands.

Another group of some significance seems to be the loggers and the trappers. Many of these men were accustomed to such labor in Estonia and sought their fortune in the great lumbering areas of British Columbia, Washington State and Oregon. Fragmentary evidence of their activities and of others' exists. For the most part, they were culturally rapidly swallowed up by the new land. Understandably so! They had come to create new lives for themselves here, not to set up a new Estonian society. It was not until the 1890's and early 1900's that stable, firmly-entrenched groups began emerging. It was at this time that an Estonian church and a men's athletic club were set up in New York City.

Postage stamps of the Estonian Republic 1918 - 1940. Look for ***Eesti*** *(Estonia) written on them.*

The failure of the 1905 rebellions which gripped the Russian Empire including Estonia brought a new stream of Estonians to these shores, many of them politically-motivated, some of them avowed Marxists. Some of them were condemned revolutionaries under the tsarist system and escaped to America; others were rather apolitical and simply came here to search for better opportunities and perhaps a more stable life. In any case, politics was becoming much more of an issue in the Estonian/American communities and active efforts were made by some of the erstwhile revolutionaries to woo the new immigrants to the Marxist-Communist line. Even a left-wing Estonian newspaper **Uus Ilm** (New World) a communist tabloid, was printed by these groups in the United States for some years, with very few results, however. There are certain strains in that philosophy which do not set at all with the Estonian personality and value system.

During the 1920's, a slow trickle of immigration continued with several score to about a hundred individuals arriving annually in the United States. Certainly a very small number in the American context, somewhat more sizable in the Estonian view. Again, the motive seems to have been primarily economic. Estonia in the 1920's was a newly independent nation with many of the woes such countries commonly face. The most acute issue was the economic one: shortage of land even though massive agricultural reforms were occurring, and nagging post-war unemployment in some industries. Also, a kind of "overproduction of the educated" was occurring, somewhat similar to the one experienced in some areas of the United States in the 1970's. Estonia, a small country, nonetheless had a highly developed educational system. Furthermore, the people had the education "bug" and saw it as the avenue for personal advancement. Unfortunately, in the enthusiasm, the schools and the University of Tartu often turned out more educated and professionally trained people than the society could meaningfully absorb. Thus, Estonia, still primarily a land of small farms, was acquiring a small hard-core group of professionals who sometimes felt cheated or bitter at the lack of employment opportunity. The surplus of trained lawyers was particularly acute; so, too, the surplus of teachers. In fact, laws were later passed by the national government - education was centrally controlled in Estonia - whereby in a husband and wife teaching family, one of the two partners had to surrender his teaching position to a third party. The move was obviously aimed at fighting unemployment among the professional groups. Nonetheless, some of these people could not find satisfaction in the existing system. Some turned to extremist ideologies such as fascism or communism, although their numbers were very small. Some looked to and went to overseas areas: South America, Australia, England, Canada and the United States. It is the 1905 to the 1920's era that was to bring the majority of the 150 to 200 Estonians who settled in Connecticut before 1948 to these shores. By the 1930's, emigration from Estonia had almost totally dried up. Economic conditions there had improved considerably. Also, stiff anti-immigration laws and quotas in America had brought an end to the great foreign influx.

The Post - 1948 Immigration

As a result of the Soviet (1940), then Nazi (1941), then again Soviet (1944) conquests of Estonia in World War II, hundreds of thousands of Estonians were permanently displaced, or died, or were killed; some were hauled off to involuntary labor in Siberian camps - often their final resting place. Other thousands were arrested and imprisoned by the conquerors; many more sought refuge in the West in the face of the second onslaught by the Russian armies in 1944. Most of these people wound up initially either in Sweden or Germany.

The thousands of Estonians in Sweden have been there since 1944 - 45 when most of them crossed the treacherous waters of the Baltic by small boat. How many others were lost at sea to storm or strafing will never be known. The story of these peoples' settlement and adjustment in that Scandinavian land is another interesting chapter in the Estonians' story. What concerns us more immediately here are the thousands of Estonian refugees who wound up in Germany. From this group were drawn the people who came to America in the great migration of 1948 - 1952! With Germany's surrender in 1945, one of the many problems facing the victors was what to do with the millions of destitute refugees who had been bombed out or had fled their homes. In the case of the three western zones of Germany - American, British, and French - the primary responsibility for refugees was turned over to the newly-formed United Nations, particularly to its International Refugee Organization (I.R.O.). Almost immediately, refugee camps and food and clothing distribution systems were worked out. Sometimes they worked efficiently; at other times, there was real hardship. In some cases, German populations were turned out of their homes to provide housing for the non-German refugees. Individual acts of kindness by American soldiers sometimes carried the day; timely arrivals of C.A.R.E. packages were even more crucial. The "age of the refugee camps" in Germany from 1945 to the 1950's was a tumultuous time - a period of which surprisingly little study has been done. Yet, it was a time when millions of dispossessed people - of almost all nationalities - tried to start picking up the pieces and somehow begin a new life.

It very soon became clear that these millions of people could not be retained in post-war, bombed out Germany indefinitely. The cost of maintenance to the United Nations, especially to its main benefactor, the United States, was astronomically high. Too, the presence of millions of foreigners on German soil, often living in the Germans' homes and subsisting on special food deliveries from the allied nations that were denied to Germans, combined to create an unacceptable and potentially dangerous social/economic problem, not to mention real hostility between the refugees and the native German population. The United Nations' answer was massive immigration of the refugees to western nations. One of the leaders of this movement was to be the United States of America, the "home of the free," the land to where many millions of the down-trodden had already sailed in earlier decades.

By the late 1940's, several allied countries had loosened up their immigration quotas sufficiently to allow large-scale transit to those areas. How these quotas and immigration restrictions were established and selections of individual refugee families made is a fascinating topic that could be the subject for continued study.

The official acts that opened up America to new waves of immigration were essentially two. The first was the presidential directive of December 22, 1945, which provided that (a) up to ninety percent of the quota allowances for eastern European nationals could be utilized by persons then residing in American Occupational Zone of Germany, and (b) that the "corporate affidavit" system could go into force, providing for group sponsorship of immigrant families. This was significant because for refugees to enter the United States at this time it was necessary that they have a sponsoring family who would guarantee employment, room and board. The "corporate affidavit" provision was an important step toward increased immigration because it meant that a group or organization such as a church, business, or a community could now "guarantee" a refugee family. Many thousands were to take advantage of this.

The second official step was United States Public Act 774 ("Displaced Persons Act of 1948") passed by the Congress on June 24, 1958, amended June 16, 1950, and June 29, 1951. This made possible the immigration to the United States of 393, 542 European refugees, including most of the Estonians who came here.

In 1949 - 1950, thousands of these Estonians were scattered throughout the United States, from farming communities of the South and Mid-West to the urban areas of California. The largest percentages, however, were concentrated in the industrial East, from a textile center like Willimantic, Connecticut, which in the early 1950's had several hundred Estonians, to the truck-farming area of Seabrook, New Jersey.

As the immigration laws could do nothing about people "staying put" in the communities to which they had been "guaranteed," the largest number of Estonian immigrants, almost immediately after they had saved a few dollars for fare, moved to centers of more concentrated Estonian population and better employment opportunity. These included: (a) eastern and central Connecticut; (b) the Boston area; (c) New York and Long Island - by far the greatest numbers; (d) central New Jersey - the Lakewood district; (e) the Chicago area; (f) the Minneapolis area; (g) the Miami area; (h) Washington-Baltimore; (i) Poughkeepsie-Albany-Schenectady; (j) West Coast - Los Angeles, San Francisco, Seattle and Portland. These were places that seemed to promise greater cultural/political/social group interaction and more economic security for the future. It is primarily around these centers listed above that the many Estonian associations, ethnic clubs, and churches have flourished for the past several decades.

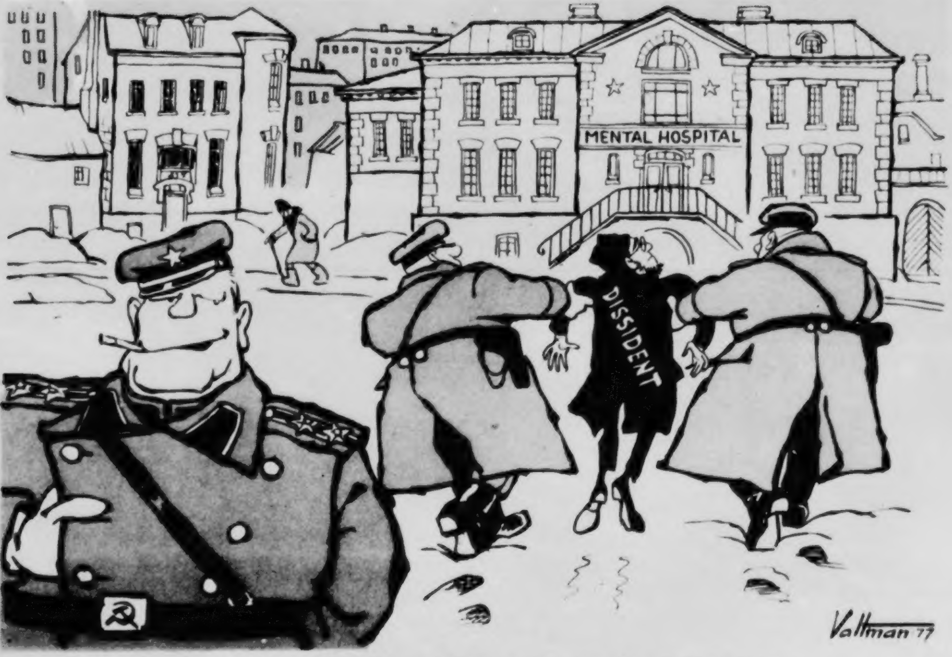
William Bernard in his book **American Immigration Policy: A Reappraisal** contends that the whole cultural transition was remarkably smooth. He points to alleged American public misconception regarding immigration prior to 1948, the ". . . fallacy that immigrants have been a source of unemployment. Actually . . . they have been a great boon for the society and the economy."

The Final Report of the Displaced Persons' Commission underscores this assertion and states further: ". . . an effort - the post - 1948 migration - founded on purely humane grounds resulted in gains for the United States that will continue for decades; that an otherwise unobtainable contribution of skills and knowledge came at a time when there was a desperate need for manpower." It continues: ". . . what started out as a movement of displaced persons, refugees, expellees, orphans and others from Europe, to the United States and other nations, also made a beginning at easing the tensions that resulted from (refugee-caused) over-population in Germany, Austria, Italy, Greece and other countries."

Who then were these Estonians who had so recently stepped ashore at New York, Boston, and other East and West coast harbors? What were their backgrounds and what were their future prospects in the new land? Naturally, as may be expected, they represented all social classes, economic stations, professions and viewpoints from the old country. **The key trait that they all shared at that moment of de-embarkation in America was that they were all political refugees from Communism.** This much they shared - plus a common heritage, language, nationality and culture. That's quite a bit to have is common. There were some differences in background, too, which helps to explain how they were going to individually orient themselves to the new situation.

One group of immigrants was made up of the former soldiers, many of whom had earlier been recruited into the German army; others were volunteers who had fought on the eastern or Finnish fronts against Communism for idealistic reasons. Fewer in number were the survivors of the Estonian Legion and other volunteer units which had been severely decimated in trying to stop the surge of the Red Army into Estonia in 1944. The major burden that they all had to carry was that they had been captured at war's end in German uniforms. Unfortunately, very few Americans or other western soldiers or leaders were able to distinguish between Nazis and non-Nazis in 1945. They tended to lump all those in German uniform together. This, of course, was a gross error. Many or most Germans were not Nazis; practically none of the non-Germans, and that included millions of men, in the German army were Nazis; they were in that army because they had been forced into it or because they feared or hated Communism and wished to defend their homes against it. Unfortunately, many of these man suffered needless years of humiliation, deprivation, even death because of their past. It was several years before the true story of the Estonian veterans could be sufficiently recounted and made clear to the authorities of the countries allowing in immigrants after the war. In the case of the United States, this had generally happened by the time of the 1948 - 1952 mass influx. These Estonian boys and young men - some had been age fourteen of fifteen when in uniform at war's end - were to contribute much to their new American society. Many went into the building trades and became quite successful at it; others completed their education, majoring in the sciences, mathematics and especially engineering - an Estonian favorite in their early years in this country - and went on to play prominent roles in American business and society. Quite a few went back to the military - this time the United States Armed Forces - and carved out distinguished records in the Korean and Vietnam conflicts. It was relatively easy to enroll Estonian/Americans for military service - when they knew the enemy was Communist!

A second major group of immigrants consisted of the former middle classes in Estonia - professional people of all types: journalists, teachers, businessmen, government workers. Many of these people had resided in larger, coastal cities such as Tallinn and Pärnu; consequently, when the Soviet onslaught came again in 1944, many of them were in a better position to make a fast exit from the country that was the general population which was largely agricultural. Indeed, the number of Estonian **pollumehed** -"farmers" - who were able to escape from the country is proportionately quite small, even though they represented a large majority of the population at that time. As an old Estonian **pollumees** said, "The farmers could not and would not, psychologically, leave their land. They were wedded to it by their life-long toil and labors. Besides, it was harvest time! And a **talumees** never leaves at harvest time!" (The Red Army was invading in September, 1944 - harvest time!). The irony of it is that this social class, the independent farmers who had been the mainstay of old Estonia, was almost completely obliterated as a class by the Soviets. Some had already been arrested in 1941. Arbitrarily, whoever owned over 100 hectares of land was labeled by the Soviets as an "enemy of the people" and was due for deportation, with his whole family to Siberia. Many other farm families met that fate in 1945 - 46. Most of the rest were carted away in 1949 when the Soviets did away totally with independent farming and turned over the countryside to the government operated collectives.



'WE DON'T ARREST PEOPLE – WE HOSPITALIZE THEM'

The former middle and professional classes became acclimated to American life rather easily. For one, the fact that some of them already spoke English enhanced their occupational possibilities. Secondly, many others had business, medical, or technical backgrounds that were readily adaptable in America's technological society. True, for a time one could find some medical doctors or lawyers working at the American Thread Company in Willimantic, Connecticut, as spool carriers. But that was for a very limited period. Once American had been learned and the necessary qualifications tests in various professional fields had been taken, these people were on their way. Generally, only a few people, usually the older ones, did not attempt to pursue their former careers - for a number of personal reasons - and worked at a variety of different jobs. So, too, for their children who have grown up in America. Almost without exception, they have sought out advanced training and the universities, and have done very well at it. Estonian/Americans are probably as solid a middleclass, overwhelmingly professional group of people as one could find in American society. They accomplished this generally in one to two decades. Lawyers as a group tended to be an exception. This was because they were trained in Baltic law, and were largely unfamiliar with the American legal system.

The third major group of immigrants consisted of the former government functionaries, civil servants, selectmen, lower grade army officers - the middle level operatives in the former Estonian government and the military. The top echelons of Estonian leadership, almost to a man, were arrested and deported in 1940 - 1941. This included the President of the Republic, Konstantin Päts; the General of the Army, Johan Laidoner; former Head-of-State and leader of the Center Party, Jaan Tõnisson; also, almost all major governmental department chairmen and commissioned army officers suffered the same fate. Few have ever been heard of again! Many of those who wound up in the United States or other western nations certainly would have suffered the same fate had they remained behind. As it was, most of these people, too, adjusted rather rapidly to American life and developed their own lives here. Naturally, too, this group has provided much of the political and societal leadership for the Estonian group in their collective efforts here, particularly in the first few years after their settlement in America.

The three major groups of Estonian immigrants just discussed naturally do not represent all the people of Estonian background in America. But it is a pretty fair cross-section. How they have adapted to life in America and what their future prospects might be is discussed more fully in a subsequent chapter. Let it be said that in their collective efforts here the Estonians have been surprisingly unified, surprisingly because Estonians have long prided themselves on a hide-bound individualism and tenacity in adhering to a point of view. Perhaps it is the great leveling power of American life and society; it has blended together so many other ethnic groups and social classes in the past. Why not then the Estonians? Perhaps, too, it is the Estonian/Americans' basic feeling that they share a common destiny and a common future that holds them together, even though they are in America now. Even with this they see no difficulty or problem of divided loyalty. The Estonian probably sees no more problem with his twin loyalties to Estonianism and America than does the Irish-American, Jewish-American, or Polish-American with his sense of allegiance. The multi-cultural United States of America has had the ability to peacefully and intelligently absorb people of many ethnic backgrounds and ideologies. This is one of her great strengths. A few it has not been able to absorb entirely. The inclusion of the small Estonian group into that fabric of cultural pluralism has not nor should it pose any great problem. On the contrary, as stated earlier in the Final Report of the Displaced Persons' Commission, the influx of the immigrants in the 1948 - 1952 period ". . . resulted in gains for the United States that will continue for decades . . . an otherwise unobtainable contribution of skills and knowledge came at a time when there was a desperate need for manpower . . .:" If the history of their second thirty years in America is as productive as the first thirty, then their quiet and steady contribution to American life and well-being will be noteworthy indeed.

DISCUSSION QUESTIONS AND ACTIVITIES

1. Why did/do people come to live in the United States? Make a list of possible reasons. See if you can match up specific groups from our history with each of these reasons. What is "multiple causation"? How does it work?

2. The issue of "illegal immigrants" has been very much in the news in the past few years. What is the issue? Where are most of these immigrants coming from? Why? How would **you** try to resolve the issue?

3. Write a brief report on the Nazi-Soviet Non-Aggression Treaty (Ribbentrop-Molotov Pact) of 1939. Why was it crucial in 20th century history? crucial for Estonians?

4. The line of Franklin D. Roosevelt can be readily traced back to his Estonian ancestor Martin Hoffman in the 1600's. How far back can you trace your ancestry? Why are some lines more difficult to trace then others? impossible to trace?

5. If groups of refugees in another country asked for permission to enter the United States, would you be in favor of granting it? Why or why not?

6. Explain the statement: "There are no Americans - except Native Americans - only refugees from someplace else!"

7. Check Census Bureau statistics and see how many different ethnic groups you can identify in America? in your state? which are the largest in numbers? the smallest? where do Estonians fit in?

8. Report on the Revolution of 1905 in the Russian Empire (including Estonia). What caused it? Results? Why did many people - Polish, Jews ("Fiddler On the Roof"), and Estonians and others - emigrate at this time?

9. When Soviet sports teams compete in the U.S. or in international competition, our broadcasters have routinely referred to them as "Russians." Why is this designation incorrect and misleading? Why are many Americans and others upset by this?

#10. Report on the 1980 Summer Olympics. Remember that the boating competition was held in Soviet-controlled Estonia, outside of Tallinn. What arrangements had the Soviet authorities made for the event? Were there any problems - for foreign visitors, native Estonians, Soviet authorities?

The Multi-Cultural Connection

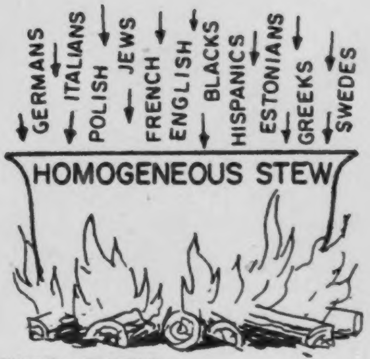
MODEL # 2 "AMERICA'S ETHNIC GROUPS : MELTING POT OR FOUNDATION FOR THE NATION?"

BACKGROUND:

The issue has long been debated - is the American Nation better off as the Melting Pot where cultural differences, customs and values are down-played or wiped out

or

as a Nation that recognizes the differences in our people, and values and appreciates them as being important and contributing to society.


GERMANS
ITALIANS
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JEWS
FRENCH
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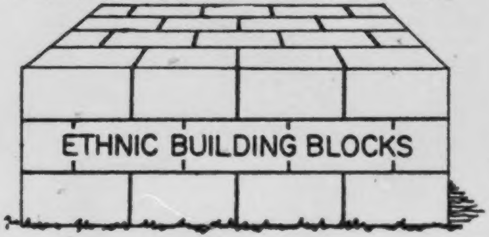
BLACKS
HISPANICS
ESTONIANS
GREEKS
SWEDES
HOMOGENEOUS STEW

MELTING POT?

FOUNDATION FOR THE NATION?


ETHNIC BUILDING BLOCKS

CONSIDER:

1. Has the Melting Pot worked in America? If not, could it work? Specific examples?
2. Which groups have been "most meltable"? Why? "Least meltable"? Why?
3. Discuss the Estonian-Americans in terms of "meltability".

TO DO:

Pretend you are a state legislator who represents a city that has a large population of people who are recent refugees from the hypothetical coutry of Baltica. They wish to start their own school where the Baltican language and culture will be taught to their children. This school would be in place of regular public school. The Balticans are asking for your support; the local newspapers are waiting for a news release from you. You give your public statement:

TOPIC FOUR: A CASE STUDY - THE ESTONIAN COMMUNITY IN CONNECTICUT

Note: The article "Veerand sajandit Connecticuti Eesti Seltsi" (A Quarter Century of the Connecticut Estonian Society) by Mr. Gaston O. Randvee, a prominent Connecticut Estonian social and educational leader, appeared in the Estonian magazine **Meie Tee,** no. 11/12, 1975. It chronicles the first twenty-five years of activity by the organization which has tied most Connecticut Estonians together. The original source materials were compiled and organized by Connecticut Estonians Mr. Endel Kool and Mrs. Kaja Mägi. The translation and adaptation for use here is by Enn O. Koiva.

When did the first Estonians settle in Connecticut? It is difficult to give a clear answer to this. It is known, however, that before World War II, small pockets existed here and there. There were probably some 200 or more of them before the larger post - 1949 influx when the congressional Displaced Persons' Act opened up immigration from the refugee camps in Germany that were being operated by the United Nations. Almost all of these newer arrivals were refugees from Communism, which had taken over control in Estonia. On the other hand, most of the "old-timers" were of 1920's or earlier vintage and seemed to have immigrated for a wider variety of reasons, including economic ones. In any event, most of them were concentrated in the eastern part of the state, especially in the Danielson-Brooklyn-Canterbury area, making a living primarily either in farming or the building trades. Formal Estonian associations or clubs did not then exist. However, those people who were particularly interested in ethnic or cultural ties often belonged to the New York Estonian Educational Society, or were associated with Finnish activities and people who were quite numerous in this part of the state, for the Estonian and Finnish languages and cultures are closely related.

The years 1949 - 1951 saw a steady influx of Estonians to Connecticut. A prime mover behind this was the energetic Salme Ungerson, who was a member of the Estonian Relief Committee and who did much to see that the newcomers found adequate housing and employment here. Important work in this respect was done, too, by Lee Randall and Olga Taos, both of the Danielson area. Most of the newcomers, however, soon wound up in the cities where employment seemed to be more easily obtainable. By early 1950, some 160, later, perhaps 250, Estonians were settled in Willimantic, employed primarily in the textile mills and other factories of that city - American Thread Company, Electro-Motive Manufaturing, American Screw Company, and Leiss Velvet.

Founding of the Estonian Society (Association)

As did Estonians in other parts of the United States, the newcomers here too brought with them a strong nationalistic sentiment, to live in their new homeland while being true to the Estonian language, traditions, and culture. Because of this common sentiment, the idea of starting a formal association of Estonians soon emerged. This, too, was natural. It was part of long-established Estonian custom. There had been a club or organization for almost everything in the old country; this idea carried over easily. The primary purpose for the association seemed to be a concern for the youth as it adapted to a new environment, new culture, and new language - that their Estonian ties be retained and strengthened! Many, almost all, Estonians at this time were political refugees, not economically-motivated immigrants. Therefore, the desire to retain native ties and identity was particularly strong; it is still evident today, several decades later.

The first major organizational meeting to set up an Estonian association, "Society" as it was to be formally called, and a separate church group was held in Willimantic on April 2, 1950. Work began on drawing up appropriate by-laws. The founding meeting took place shortly, on May 14 at the Ebenezer Lutheran Church on Summit Street, which the Estonians were to rent and use for years to follow. Thirty-eight charter members signed the document and chose former Estonian cavalry officer Willem Raus as the first president of the Connecticut Estonian Society, Inc. Because Willimantic had a considerable concentration of Estonians in the 1950's, it became something of an Estonian "capital" in Connecticut. In the years following, the center of activity and population steadily shifted, however, and by the 1960's and 1970's, the centers of Estonian life were Manchester, Hartford, and environs.

The constitution of the Society ratified by the full membership on April 22, 1951, was somewhat patterned after that of the New York Estonian Cultural Society. It contained some basic tenets which remain to this day:

(1.) the continued preservation of Estonian ideals and cultural traditions among Connecticut Estonians

(2.) the proliferation of information regarding Estonia's history, achievements, and sufferings to the American public; the clarification of Estonia's problem vis-a-vis the Soviet Union.

Activities of the Estonian Society

The activities of the Society have been multi-faceted and numerous, about ten major events taking place per year. These include social events, dances, concerts, memorial services, handicraft shows, and picnics. The Society has numerous sub-organizations that it supports. When one counts also their numerous activities - parties, seminars, scout meetings - it is easy to see that the Estonian community here is an extremely active one. In fact, it seems that a large number of Estonians is on the move on almost any given weekend, organizing a function, heading for a party or concert, or driving to a conference. Even the fact that they are rather widely dispersed in the state, with a total group composition of only about eight to nine hundred people, has not seemed to have been a serious obstacle to continued intense acitivity.

This varied cultural life and the composition of the Connecticut group has given it a special character and tone of its own. The work has progressed remarkably smoothly over the years - remarkably in the sense that Estonians as a people pride themselves on being strongly individualistic, independent, not liking to be led. The Society, however, seems to have cashed in on the people's basically strong sense of cultural identity and the primary task of transmitting this culture to the younger generations growing up. This has tended to serve as a strong unifying bond, cutting across age and other barriers within the Estonian group here. It is testimony to the effective leadership of the Society over the quarter century that it has not allowed previous or present class/social/educational or other divisions within the group to hinder its activities or effectiveness.

The Estonian Park in Andover

One of the year's major activities has always been the annual picnic which has been held continously since 1951 by the Society. Later on, independent organizations such as the Legion of Estonian Liberation (a veterans' group) and the Estonian Evangelical Lutheran Church in Connecticut (almost all Estonians are Lutherans) have co-sponsored the event. This usually draws together more Estonians into one spot than any other activity within the year, "often several hundred persons from Connecticut and neighboring states."

Since 1967, these picnics and many other Estonian activities have been held at the lovely twelve-acre tract of land on Times Farm Road in Andover which visitors have come to affectionately call "Estonian Park." It is appropriately named, because the voluntary efforts of many people over the years have certainly made it such.

Estonian Park is a unique piece of land both geographically and aesthetically. Within the parcel is a field of some acres with several ballfields, a playground and an area for scout camps. Lovely hillsides, trails, a river, trees are tastefully cleared and planted in a park-like setting. In good weather, there is something going on at Estonian Park almost every weekend - camping, family picnics, and volleyball, an Estonian favorite.

Acquisition of the land in 1967 solved many problems of where to hold events since the Society does not yet own its own home. To date, all indoor activities have been held at private homes or rented facilities. The most popular sites over the years have been the Polish-American Club in Willimantic, Legion Hall in Manchester, the Old Town Hall in Andover, and various Lutheran churches around the State. Estonian Park, however, when weather permits, is the center of Estonian life in Connecticut. Its central location and pleasing appearance have make it a favorite of old and young alike.

Besides some athletic facilities, the Park features a hillside amphitheater and an impressive fieldstone fireplace and connecting patio which were completed in the first year after acquisition. A couple of years later, a "Little Estonian House" of approximately twenty by twenty-five feet dimensions was added. This has served as a kind of cafeteria, kitchen and meeting room in the absence of a full-fledged Estonian Home. The building of such a home has been a long-range goal for some time. The major impediments have been financial considerations as well as the maintenance problem since the Estonian community in this State is small as well as quite dispersed.

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Senator Lowell Weicker of Connecticut visiting Estonian Park in Andover. Scouting is very popular with Estonian/Americans.

Organizations Affiliated With The Society

A number of special interest organizations have been affiliated or supported by the Society over the years. Some of them have been quite active and have their own governing by-laws. These include: a youth group, theater group, folk dancers and female gymnasts - another Estonian specialty; woman's club, a band, and a men's chorus. In addition, the Society supports the Estonian boy scout unit "Vikerlased" (Vikings) and the girls' unit "Põhjatütred" (Daughters of the Northland). With the Estonian church, it cosponsors the Estonian School which has operated on Saturdays in Manchester for many years. By the late 1970's, the school had **grown** to an enrollment of over forty students (ages three to fourteen) and some eight to ten teachers.

1.) **Folk Dancers and Gymnasts.** This group is one of the Society's oldest and most active. Folk dancing has been particularly popular here, and rhythmic gymnastics, as it has been developed through the decades, is something of an Estonian national creation. Correctly performed, it is literally "poetry in motion," a display of versatility, grace, and movement to the accompaniment of music.

The first Estonian folk-dance performance here was held at the 1950 **Jaanipäev** - Midsummer's Night celebration. The troupe's leader then and its founder was Mr. Evald Ruhno. Since its inception, the troupe has had eight leaders, one of whom was the nationally-known Estonian folk dance instructor, Ferdinand Rikka. The present leader is Mr. Indrik Linask of Tolland. Some 130 performances have been put on through the years, many of them to American audiences, including folk arts shows in Boston and the Hartford Arts Festival where the Estonian dancers have performed on Constitution Plaza. The most lavish displays have been chose reserved for the quadrennial Estonian World Festivals: Toronto, 1972; Baltimore, 1976; Stockholm, Sweden, 1980.

The women's gymnastic group was formed in 1957 and immediately joined the folk dance group since many of the girls were involved in both activities. Its membership has usually been between eight to a dozen girls and it has performed at numerous Estonian functions over the years. Its present director is Dr. Kersti Linask.

2.) **Men's Chorus.** This group began work with its first performance at the 1952 Estonian independence day observances. It has had a somewhat changing composition of usually between twenty to twenty-five men. Noteworthy are its numerous concerts and concert balls, sometimes also featuring well-known Estonian guest soloists. There have been times of crisis when the membership has dwindled, but

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the group has successfully bounced back each time. The director of the chorus from its inception has been Mr. Ants Laan of Wallingford.

3.) **Estonian Brass Band.** The guiding spirit behind this group, too, has been Mr. Laan, right from its beginnings in 1953. It began almost accidentally. In 1953 the Willimantic area Finnish band was folding and its instruments were up for sale - at a low price! The Estonian Society bought these and then asked for volunteers to play them. Some veterans showed up, Mr. Laan trained many youngsters, and the band played on! Usually the composition of the band has shown a heavy preponderance of youngsters, many in their teens or younger, who have used this particular experience to develop their own musical interests or styles. The band has performed at almost every gathering where music or musical accompaniment was needed. Because of constant turnover in personnel and the resulting "amateurish" nature of the band, it has faced frequent danger of extinction. Largely due to the energetic recruitment and training efforts of Mr. Laan, however, it was still a going concern in the late 1970's and promised to be such in the future.

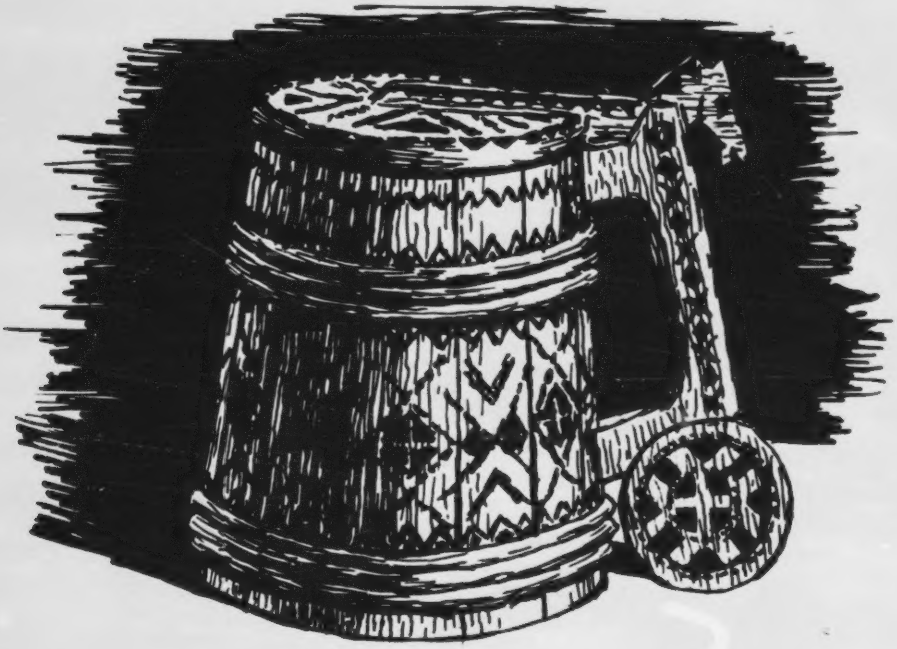
In recent years, the band has developed a more professional sub-group of several Estonian and Latvian musicians who have performed at dances of both ethnic groups.

The theater group after a performance in Willimantic.

4.) **Theater Association.** This group has never had a permanent membership or program. Rather, it has been "reborn" on numerous occasions when groups of interested players got together or when the time or spirit called for a theatrical production. The first director of the troupe was a former professional Estonian actor, Mr. Valdek Talvi, who staged the first play in 1952 at Willimantic on Estonian independence day. The golden age of the Connecticut theater was the 1953 - 1960 period when leadership was assumed by Mrs. Vaike Lugus of Lebanon, a highly skilled actress and director who had received her training in Germany in the post-war years. Some of Estonia's best-known drama and comedy was staged in those years, including works by Lydia Koidula, Eduard Bornhöhe, Ferdinand Kool, August Kitzberg, and Artur Adson. Large-scale productions were put on as late as 1968 after which local activity in this field has subsided. In its time, however, the theatrical group had a considerable impact on the Estonian community here, involved many people of all generations, even traveled to other states where guest performances were organized for Estonian audiences. One of the key figures all through these theater years was Estonian artist Endel Kool of Manchester whose backdrops and set designs were of the first order. The players themselves were usually interested and spirited amateurs.

5.) **Youth Group.** From the beginning, the Estonian Society has directed major attention to the Estonian youth and its orientation toward Estonian causes and culture. This group has had a membership of people between the ages of sixteen and usually into the thirties or even beyond. The Estonian concept of youth is **not** usually identified with merely the teenage or pre-teen period, but, more accurately, **may take in the first half of the expected human life span or beyond.** This is significant because it has tended to tie the generations much more closely together than is true in the larger American society. Too, no upper limit has ever been set on who is a member of "youth" in the Estonian sense or who may participate in its activities. It's strictly up to the individual and his interests and inclinations. Thus, no one is figuratively or literally "set out to pasture," and the life and continuity of the culture is maintained and goes forward. In fact, Estonian concepts of "young" or "old" are relatively little associated with chronological age, but much more with self-perception or **status in society,** the latter term referring to one's family or job role or responsibilities, particularly as to how the person **himself** views them! Thus, a thirty-one year old may have the status of "old", firmly established, family, job, home, **if** he desires it! However, a forty-eight year old **vanapoiss** - bachelor; literally, "old boy" - might well have the status of "youth" if he wishes it, and it would not be unusual. By the way, Estonian culture is **not** hung up on youth as **the** time of one's life, as pushed by television and the Pepsi generation. There is no particular personal merit or admiration by others in being "young" or "looking young." Logically then, a facelift would make no sense by these standards. Physically "young" appearance makes little difference. "Young" or "old" or "in-between" are all matters of self-perception and personal inclination. None is really preferable to another. It's really a matter of "doing your own thing," provided you are not injuring fellow man and are meeting life's unwritten responsibilities to yourself and to society. Thus, it seems that Estonian culture is either a number of years ahead or many years behind the "now generation" and the "Pepsi generation" in its development.

Historically, the formal Connecticut Estonian Youth Group was formed in 1957. Its membership has fluctuated, having as many as forty to fifty active members in its heyday in the late 1950's and early 1960's. The Group has undertaken many projects, organized seminars and outings, and served as a leadership laboratory to many Estonian youths in Connecticut. Some of these former youth leaders are now leaders of the adult Estonian community, or community or educational leaders in the larger American society, or both. Needless to say, the future status of such an organization and Estonian youth generally depends largely on the whole future trend of Estonian/American life as it evolves. This and related questions will be more fully explored in the subsequent "Future Trends" section.



The ancient craft of woodcarving and woodburning is carried on by Estonian/Americans today. This is a beer mug.

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6.) **Women's Club.** The original name for this group was the "Women's Work Committee." Women's liberation must have come early because it was almost immediately changed to "Women's Club." Almost all female members of the Estonian Society belong to this group. Its major reason for being is the fact that the Connecticut Estonians' activities are held in all parts of the state and, consequently, there is need for local organization and work in all the various areas. Estonians love to eat well at their gatherings and it has become the tradition for the ladies to provide the **võileivad** (open-faced sandwiches), **õunakook** (apple cake), **pirukad** (pirogi) and **kringel** (coffee cake) on these occasions. Without them, Estonian parties and social gatherings would not be the same.

A major activity of the women's club is the production of handicrafts and organizing of handicrafts' evenings at individual members' homes. Lovely necklaces, carved plates, pillowcases, and national belts have come from this group. In recent years, the women have organized displays and sales of these items in different parts of the state at crafts shows.

Not all organizations started by Connecticut Estonians have survived. One that had a very brief life was a chess club. Strange, because many if not most Estonians play chess. So too with a women's chorus which was started but which folded after a couple of performances. One of the reasons for the liquidation seems to have been the fact that the church started a mixed chorus and this drew off many members. A noteworthy lady of Estonian music in Connecticut in the 1950's and 1960's was former recording star Paula Virgas of Willimantic, who in her time had performed in many European countries as well as in the United States.

Students of the Connecticut Estonian School in Manchester.

7.) **Estonian Schools.** There have been three part-time Estonian language schools in the state since 1951. Two of these were started by the noted youth and scouting leader Gaston O. Randvee of Willimantic. The first began working in Willimantic in 1951 - in small rooms on Main Street above where the Surplus Center store has been operating. The second was started in Hartford in 1953. In addition, there was functioning in the 1961 - 1968 period a "Sunday School" in Danielson, supported by the Estonian Church. The leaders of this school were Hardi Talva and Mall Weiderpass. In its heyday, the old Willimantic school in the "courthouse" had twenty to thirty students. By 1966, however, it had folded. Younger families had moved out of the Willimantic area; and the Willimantic school joined forces with the one that had been started in Hartford and had operated since 1954 in Manchester.

In its sixteen year history, the Willimantic School did much for the youngsters who went through it, even though it met only every other Saturday and then for only four hours! Cultural ties were strong. Immigration had been quite recent then. Almost all students had been born in Estonia or in post-war Germany. The school helped to hold them together in a strange land - America!

Since 1968, the only Estonian school has been the one that was consolidated in Manchester. In its first years, it was under the tutelage of the late Reverend Aleksander Able. Since 1972, leadership has passed on to Mrs. Helmi Reilik of Manchester, and, in 1979, to Mrs. Helgi Pihel of Windsor. It now goes under the name of the Connecticut Estonian School and draws students from the whole state as well as some from Massachusetts and Rhode Island. In fact, it is the second largest Estonian school of its kind in the country - over forty students - even though the Estonian community here is not numerically large. It is testimony to the obvious cohesiveness of the Estonian community in this state.

Some 148 youngsters have attended Estonian schools here at various times. Sixty-one have completed the full course, in some cases of eight or nine years duration. In fact, it seems that a high percentage of children of Estonian parents have been enrolled at some time. This is further testimony to the strong sense of cultural belonging and identity that characterizes the group.

It should be noted that the scouting movement, already very strong in Estonian circles for decades, has been intimately tied in with the young Estonian/American's educational process. Thus, on a typical "Estonian school day," the youngster will receive **in the Estonian language** instruction in:

a. religion
b. singing
c. history, reading, grammar, writing
d. folk dancing, plays, skits

and

e. a scout meeting or activity

Altogether, this represents five straight hours of exposure to the language, culture, and values. Not enough perhaps on its own, but, tied in with regular instruction at home, it goes a long way toward producing what is called the **eesti laps** - "Estonian child."

Membership And Leadership Of The Society

From its modest beginnings in 1950 when it had thirty members, the Society has steadily grown over the years to where it had over 200 by the late 1970's. Throughout the three decade period the Willimantic area has provided the highest percentage of members, followed in order by Hartford, Manchester, and New Britain. Quite a few Estonians who have moved out of state have retained their affiliations locally, continuing to pay their dues to local organizations.

There are probably over 500 "active" Estonians in Connecticut, "active" meaning they take part in ethnic activities on a more or less regular basis. This is out of an Estonian population of some 850 in the state. Naturally, these figures are difficult to pin down. When it is said that there are 850 Estonians here, it includes people who are either Estonian-born or have Estonian-speaking parents. The problem of definition naturally becomes more difficult when one gets into the area of mixed marriages, the children resulting therefrom, and subsequent generations. For purposes of the discussion here, the figure of 850 seems reasonable.

Mathematically then, approximately sixty-five percent of Estonians in this state are ethnically "active," - this after three decades of living within the larger American culture. Compared with other immigrant groups, it is difficult to say whether this is a high or low figure. The circumstances of various immigrant groups in American history seem to have been so dramatically different that a comparison of this kind may not be valid anyway. Compared with Estonian groups in other regions of the United States, however, **the level of retention of cultural identity in the Connecticut group seems high.** Again, the circumstances are different in each case, though, and the comparisons must be approached with caution. As to what accounts for these high percentage levels in the case of Connecticut, one can only guess: the relatively short distances between communities in this state and the relative ease of communication, an Estonian population (850) that is small enough so that people know one another yet large enough so that major functions can be carried out, consistently active leadership, relative affluence within the group so that a wider range of activities is economically feasible (many Estonians are engaged in the professions). In any case, Connecticut has for some years been considered by other Estonian groups around the nation as something of a showcase of Estonianism.

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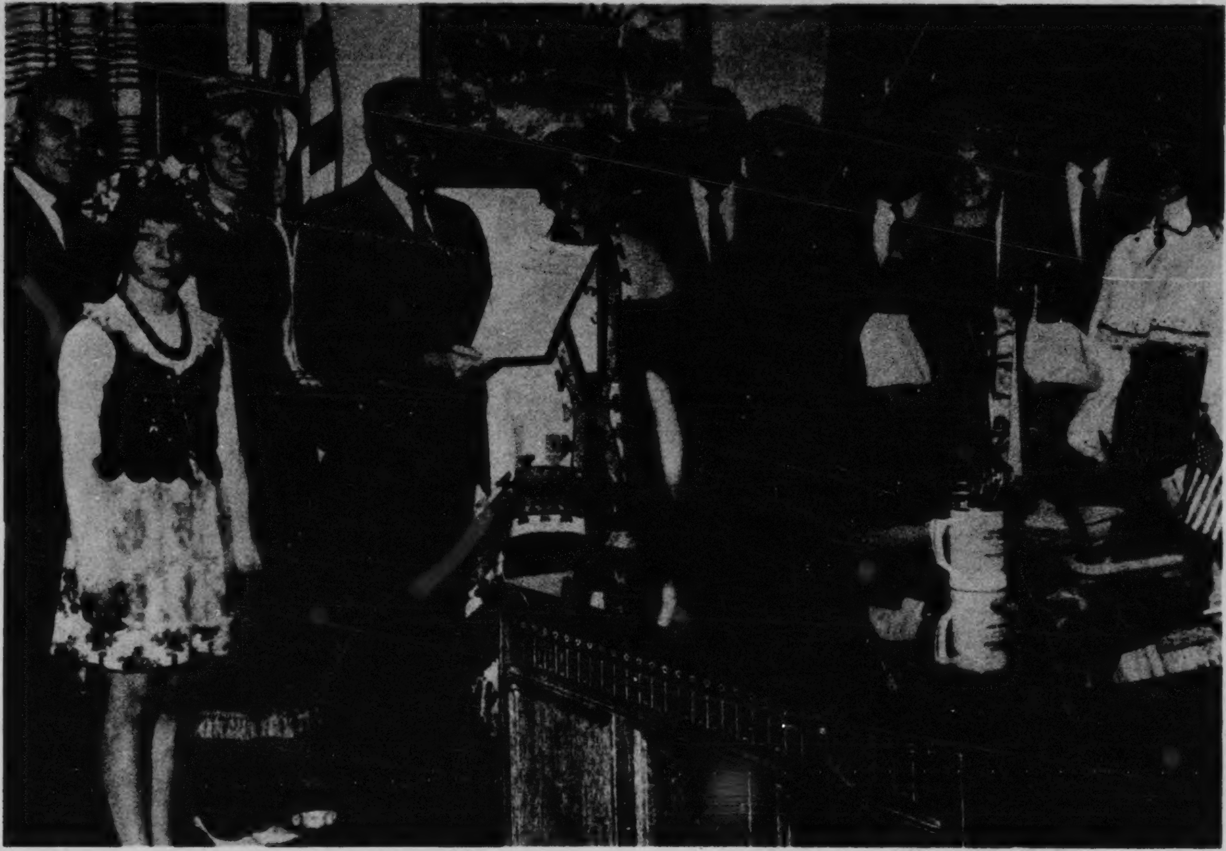

Former Connecticut Governor John Dempsey shown issuing the "Captive Nations Week" proclamation. Representatives of the Estonian, Latvian, and Lithuanian communities in Connecticut are in attendance.

When talking about individuals who have been and are leaders in the Connecticut Estonian community, many could be cited, though only a few will be mentioned here. Among the most prominent have been the past presidents of the Society: the late Willem Raus of Willimantic - two years; Gaston O. Randvee of Willimantic - five years; Ants Laan of New Haven/Wallingford - two years; August Hinnov of Manchester -six years; Mati Koiva of Columbia - three years; Erich Siismets of Andover - three years. The 1970's has been the "decade of women" and the Society has been led by the energetic Mrs. Vaike Lugus of Lebanon during this period.

No discussion of Connecticut Estonians would be complete without a mention of the venerable "grandfather" of the ethnic group here, the late Ferdinand Kool of Manchester. Mr. Kool earned worldwide credits in his life-long task of working and living for Estonian causes. He was a noted journalist in his hometown of Viljandi before the war. In Connecticut, he was secretary of the Society for many years until his death. His approach to work was that of the perfectionist and the archivist. Because of his tremendous devotion to precision and order, the records of Estonian life in Connecticut that he kept year by year are a thing of beauty and a blessing to a future social historian. His range of communications was worldwide and much of this is preserved, at the Estonian Archives in Lakewood, New Jersey, a project again to a large extent his creation. Much of this work is now being carried on by his son, Endel.

Noteworthy, too, are the late Mrs. Salme Ungerson, who not only personally helped many Estonians to settle in Connecticut but who initially pushed the idea of starting an Estonian Society; the late Reverend Aleksander Abel who served for many years as the group's spiritual leader as well as Mr. John Arike of Manchester and Mr. Heinrich Ora of Bloomfield who served for some twenty-five years as the leaders of the church committee; the late Enn Heinaru, one of Estonia's most decorated soldiers who was instrumental in organizing the local chapter of the Estonian veterans' group. One could list many Connecticut Estonians who have excelled and have been recognized in their chosen occupation or field of

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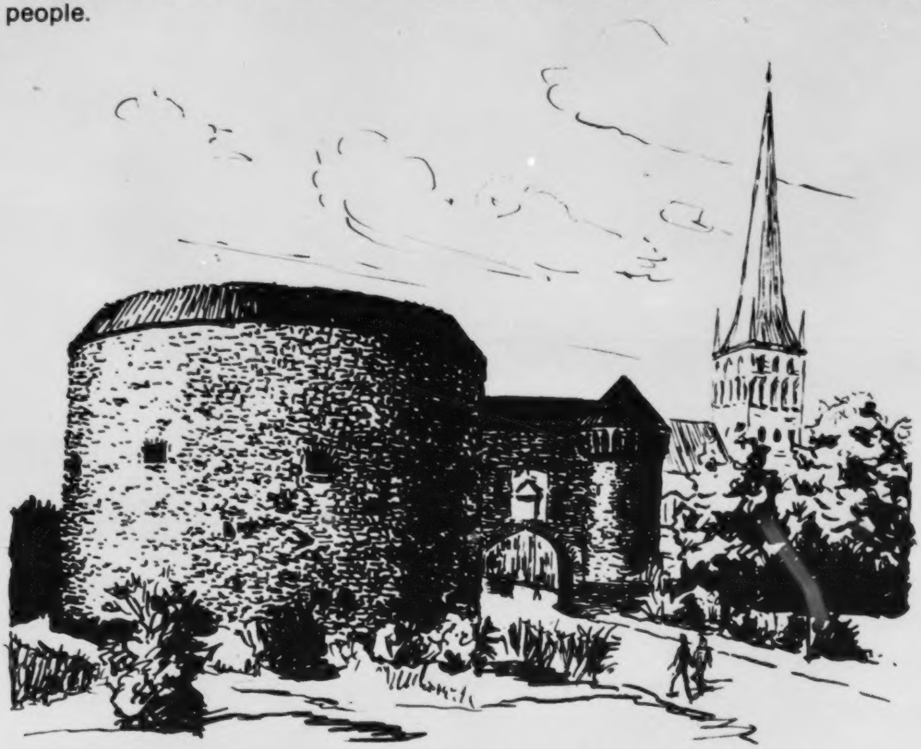
study, such as Pulitzer Prize winning cartoonist Edmund Valtman, and noted writers Asta Willmann Linnolt and Aleksis Rannit of Yale University.

Connecticut Estonians have been and are a talented and hardworking group of people who are contributing much, quietly and day by day, to a richer life for everyone here in this state.

Other Organizations. Besides the Connecticut Estonian Society, there are several other independent organizations in the State that need to be mentioned because they are significant in the lives and aspirations of the people.



The church steeples of Old Tallinn date back to the Middle Ages.

Confirmation in rural Estonia. Most Estonians are Lutherans.

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One is the **Evangelical Lutheran Church in Connecticut.** Formalized as a group in 1953, it has served as a "roving ministry" for over a quarter of a century. As the Estonians are widely scattered statewide, no single church building has ever served as a center for services. Rather, the pastors have gone to where the people are, holding regularly scheduled services in centers such as Hartford, Manchester, Waterbury, New Haven, Danbury, Willimantic, Danielson, and, in the summertime, open air services at Estonian Park in Andover. Often, instruction such as confirmation classes and Bible lessons have been in the homes of congregation members. The church organization has also assumed a cultural function in sponsoring a church choir which sings both spiritual and secular music and performs at Estonian functions and festivals. It has also sponsored poetry and dramatic readings by resident writers, as well as speakers on various aspects of Estonian culture. With its frequent after service coffee hours it serves also in a social capacity in drawing Connecticut Estonians together.

The Estonian community in Connecticut has been served primarily by two pastors over the past thirty years. One was the late Reverend Aleksander Abel of Manchester who helped formalize the church organization in 1953 and served with energetic and positive determination until his death. In the 1970's, the duties have been assumed by the Reverend Valdeko Kangro of Brookfield, a many-sided and inspirational leader who has rekindled renewed interest in the pursuit of the Christian life through the study of the Bible. It seems abundantly clear that the Estonian Lutheran Church in Connecticut is based on solid foundations.

The church chorus shown performing at Estonian independence day observance.

The Legion of Estonian Liberation, Connecticut Post, is part of a world-wide organization made up primarily of Estonian veterans. Its one main objective and reason for being is the reinstitution of a free, democratic Estonia. For this purpose, it carries on a political and informational program to educate American and other world leaders regarding the "Estonian problem." By its very nature, it is strongly anti-Communist and does much to alert leaders to human rights issues and to military and political considerations particularly as they relate to Estonia and the Soviet Union.

The Legion has an organization similar to other American veterans' groups. It also has its own program of social activities and observances. Guiding lights in Legion activities from its inception in the early 1950's have been the late Enn Heinaru, a much-decorated hero of the Estonian War of Liberation of 1918 - 1920 and Jüri Raus, a former United States Army officer who brought inspirational leadership into the Legion ranks. Presently, the Connecticut Post is led by Endel Kool of Manchester, a World War Two veteran; Ylo Anson of Andover, a colonel in the Army Reserve and the leader of the world-wide Estonians veterans' movement; and former United States Air Force major Henno Uus of Marlborough, who is compiling a history of the Estonian divisions in the death struggles of World War Two.

The Legion of Estonian Liberation is dedicated and is continuing in its struggle for a free Estonian nation. Many of its members are battle-hardened veterans of many battlefields of the world; many have served and still serve with distinction in the armed forces of their adopted land - America. Some of them have died for America's causes.

The **Boy Scout Troop - Vikerlased** ("Vikings") and the **Girl Scout Troop - Põhjatütred** ("Daughters of the Northland") continue in Connecticut an Estonian tradition that goes back to the early days of scouting in this country. There can't be too many places in the world where scouting was and is more popular than with Estonians. There is something about its rugged traits emphasizing self-reliance, endurance, loyalty, and camaraderie that appeal to the Estonian spirit.

Scouting was already a vast national movement in the 1920's and 1930's. It included a very popular, nationalistically-oriented offshoot known as the "Young Eagles." These were mostly boys from rural areas. "Scouting" in the international sense was more typical of the towns and cities.

The interest in scouting has carried right through to our own time and Estonians put much time, energy, and financial resources into it. For example, for the International Estonian scout Jamboree -Koguja II -held at Lakewood, New Jersey in July, 1978, over 800 Estonian youngsters from all over the world participated. The number of visitors was in the thousands. An impressive showing for such a tiny nationality!

In Connecticut and elsewhere, the scouting movement has become an integral part of the education of the Estonian child. Their meetings are usually coordinated with the activities of the Estonian School. They appeal to the same youngsters. There is a total kind of togetherness in the wide range of activities that Estonian/Americans and their children partake of. There is a cultural cohesiveness and common understanding that holds the group, young or old, together. Yet, they are able also to interact easily and positively with their American friends in their everyday lives. Cultural awareness and identity then seemingly can be strong, positive forces in the life of the individual, whatever one's nationality or background might be.

Prominent leaders in the scouting movement have been: Gaston O. Randvee and Madis Linask of Willimantic, both educators by profession; Mrs. Ester Kask of Willimantic and Mrs. Helgi Kõiva of Glastonbury who have led the girls' troop; young and dedicated leaders who were born and raised in America such as Tõnu and Anneliis Kuusik of Windsor, and Kristi Ranna of Willimantic.

In addition, the Connecticut troop has had the solid adult backing of an organization known as the "Friends of Scouting." This group has put on many fund-raisers and other programs for the benefit of the youngsters. This group's work through the years has been led by Eugene Kask of Willimantic, Mrs. Emilie Kuusik of Manchester, and Endel Jaska of Stamford.

Finally, one should note the **Connecticut Estonian Republican Club.** As mentioned in Theme Two, Estonians have identified themselves overwhelmingly with Republican politics, particularly in relation to international issues. The philosophical stance that emphasizes self-reliance, individualism, and a basic political conservatism, all of which have strong roots from the old country, and which tend to be associated largely with Republican viewpoints, have been instrumental in this. Without a doubt, however, the major reason for this Republican orientation is what is perceived as a much tougher and realistic stance as regards world issues and the Soviet Union in particular by the Republicans than the Democrats. Naturally, to Estonians, this is all important.

Little wonder that popular Estonian heroes among American leaders over the years have been men such as MacArthur, Nixon, Patton, Lodge, Buckley, Reagan, and Goldwater. To Estonians, and others, they all represent a strong, unflinching, anti-Soviet line.

Little wonder, too, that the Club had its first initial spurt during the 1964 Goldwater campaign. Barry Goldwater's anti-Soviet stands were music to Estonian ears. They worked on his (unsuccessful) campaign with great vigor. The work has continued over the years though more sporadically and more selectively as the Estonians have become more sophisticated and accustomed to the maneuverings of American politics.

Three leaders who stand out in the Republican movement are Mati Kõiva of Columbia, who later attained a high position in the administration of Governor Thomas Meskill (1971 - 1975); Vaino Päärson of Manchester, who has been the Club president throughout the 1970's; and Mrs. Iri Lutz of Bethel, who served as State Republican Central Committeewoman.

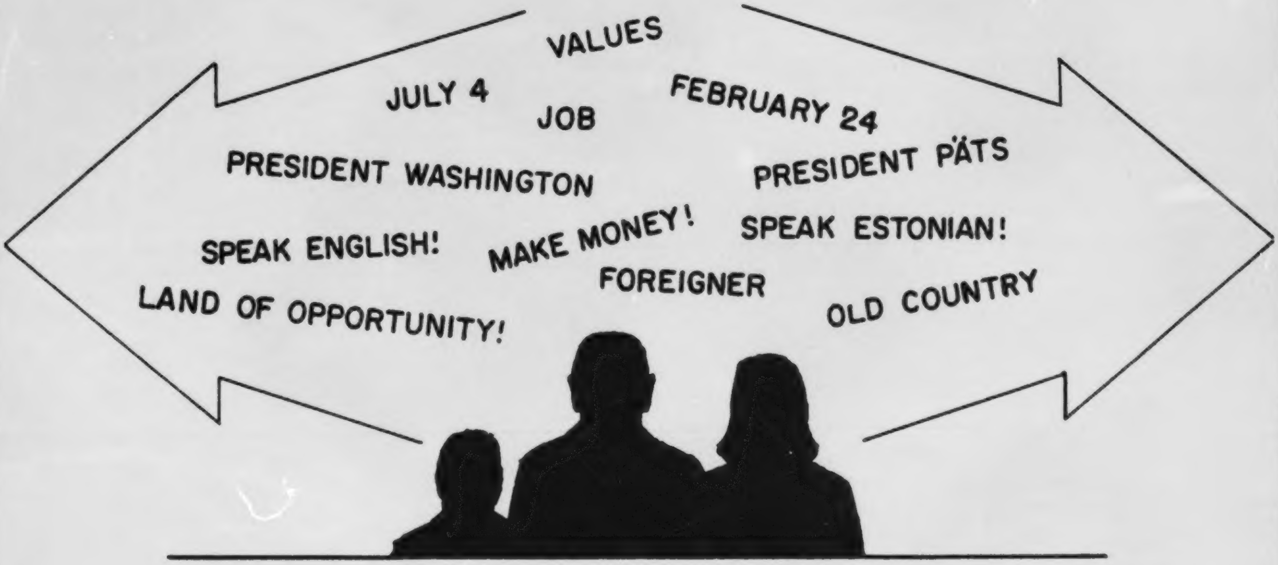
The twenty-fifth anniversary of the Connecticut Estonian Society was celebrated with a gala picnic attended by hundreds who had turned out on that sunny Sunday afternoon in September, 1975, at Estonian Park in Andover. Correspondents from American and Estonian newspapers gave the event heavy coverage - the Willimantic Chronicle printed favorite Estonian recipes and the Hartford Courant interviewed young people on what it means to be Estonian. The throng was addressed by Senator Lowell P. Weicker, Jr. and congratulations were read from President Ford. The first twenty-five years of the Estonian experience in America and in Connecticut were history. What would the next quarter century, the years 1975 to 2000, bring? Who really knows? But, knowing something about Estonians, it can be assumed that they will persist and make it. They are such an old culture that time just eases along for them and takes its natural course. Yet, their culture has always persisted - year by year, decade by decade, century by century. A good time to stop and visit the Connecticut Estonian/Americans would be in 2000 A.D., fifty years after the first mass entry and well into the middle age of the first generations who were born in the new land. How they fit into the fabric of multi-cultural America would be interesting to note.

DISCUSSION QUESTIONS AND ACTIVITIES

1.) Locate someone who speaks Estonian or obtain a recording of the language.
    a. How does it sound different from English?
    b. Look at printed Estonian words. Which letters are most common? Common letter combinations? Estonian letters not found in English? English letters not found in Estonian?
2.) Invite a person from the Estonian-American community to speak to your class.
3.) The wave of Estonian immigrants who came in the 1949 - 1951 period to the United States came as political refugees. Study and report on the background of the Estonian problem to find out what had caused this migration.
4.) Collect stamps issued by the Republic of Estonia 1918 - 1940. Look for **Eest Vabariik** written on them.
5.) Construct a relief map of Estonia showing also the neighboring countries.
6.) Learn an Estonian song.
7.) Prepare foods from Estonian recipes.
8.) Make dolls dressed in Estonian folk costumes.
9.) Can a culture survive without its own nation? Can you give examples from history? What unusual problems does this pose? For the Estonians?
10.) Define ethnic group, ethnicity, ethnic studies. What are your objectives in studying an ethnic group? The Estonians?
11.) How does assimilation into American society threaten the survival of Estonians as a distinct ethnic group?
12.) Interview an older Estonian. Ask about life in the homeland, problems faced as an immigrant, occupations, and customs.
13.) Make a chart of all the people in your extended family including your godparents. Include birthdates, names, jobs. How many people did you wind up with?
14.) Estonians are one of the newest immigrant groups in America yet one that most people have rarely heard about or can even identify. What are some of the reasons for this? Do **you** now understand them better?

The Multi-Cultural Connection

MODEL # 3 "THE IMMIGRANT'S DILEMMA: THIS WAY OR THAT?"


VALUES
JULY 4
JOB
FEBRUARY 24
PRESIDENT WASHINGTON
PRESIDENT PÄTS
SPEAK ENGLISH!
MAKE MONEY!
SPEAK ESTONIAN!
FOREIGNER
LAND OF OPPORTUNITY!
OLD COUNTRY

BACKGROUND: The immigrant's dilemma - which way to go? This has been and is being faced by millions of people in America. To follow the culture of the ancestors or to drop it and try to go "American"?

CONSIDER:
1. Itemize and rate in importance the factors that might help determine an Estonian-American's decision in this regard.
2. Factors that would be important with non-Estonians.

TO DO: Prepare a chart listing several ethnic groups with which you are familiar. Under each, itemize things that you associate, can see, can touch or hear - i.e. that is distinctly "ethnic" about people of that background based on your personal experiences. Develop some thoughtful conclusions about the "immigrant's dilemma".

TOPIC FIVE: LITERARY EXPRESSIONS

Estonian Alphabet

a	as in car
b	as in baby
(c)	
d	as in bed
e	as in let
(f)	as in foot
g	as in get
h	as in him
i	as in hit
j	as in yawn
k	as in kin
l	as in let; also shrill form.
m	as in mint
n	as in neat
o	as in shawl
p	as in peat
(q)	
r	as in Scottish MacGregor (shrill)
s	as in say
(s)	as in French Georges
(z)	as in zh sound
(z)	as in zone
t	as in let
u	as in moon
v	as in vest
(w)	
õ	as in Australian dialect 'moyn' (mine)
ä	as in and
ö	as in hurdle
ü	as in British "muhst"(must) or German "über"
(x)	
(y)	

The parenthesized letters are use only in foreign names or expressions.

Estonian Folklore.

MEIE - "WE" by Anna Haava

We do not want to be, we are not
a quiet, forgotten chapter
In the book of the ages:
On our forhead is written
The word of line!
Sparks are shining in our eyes,
Bravery and strength flow in our breasts,
Life is gushing forth!
We reach our hands toward the clouds!
We are striding toward the great goal:
We wish to live and to write
In the book of the ages . . .

The Estonians' written folklore collections are among the largest in the world, relatively and quantitatively speaking. Almost a million pages of written material exist on the folk literature; this for a nation whose population in the twentieth century has been only slightly in excess of one million! There seem to be several reasons for this bounty.

First, the Estonians were for some centuries basically a conquered people in their own land. Thus, an extensive, gritty, "stick it through" folksy idiom developed in the face of the adversity, as a form of self-expression and sometimes quiet protest. **Two,** the conquerors - particularly the German barons - tended to keep themselves apart in manner and culture. The Estonian peasant was left on his own in this respect, and thus, the folklore and values that developed were surprisingly free of foreign influences, despite the outside political controls and the geographical limitations of the small country itself. **Three,** because the Estonian was a locked-to-the-land peasant for centuries, his mobility was seriously curtailed. Generation after generation of people lived, worked and died in the township or village of their forebears - and helped carry on that area's distinctive customs, costumes, dialect and viewpoints. It's perhaps startling to an outsider that even into the twentieth century, communities separated by only a few miles often manifested these distinctive qualities and marked differences. **Four,** Estonia was just the right sized country for developing and preserving a folkloristic treasury. It was large enough - bigger in area than Denmark - to have considerable diversity in its culture, legends, and lore; yet it was small enough - no point in the country is more than about 150 miles from another - so that communication could be maintained between the counties and cultural areas despite the differences in dialect. Too, the smallness made it relatively easy

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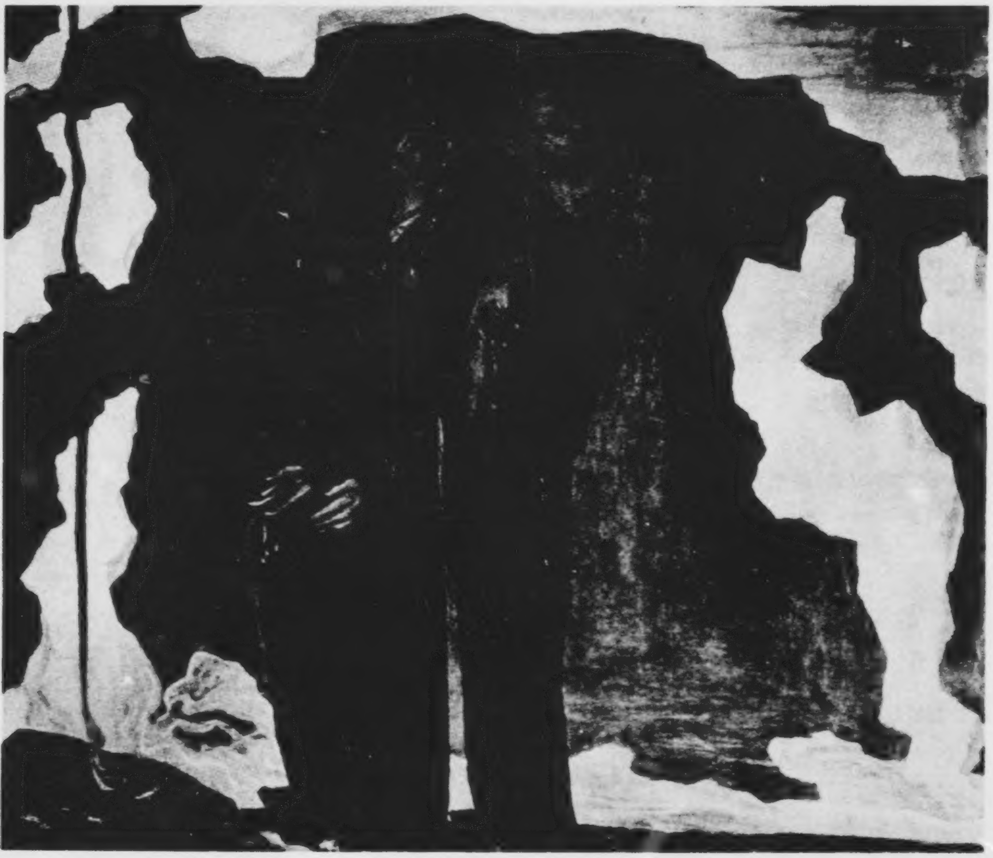
for the folktale collectors of the nineteenth and twentieth centuries to search out almost every hamlet and to sift out incredible amounts of local lore, tradition and ancient tales.

Five. Because Estonians were a suppressed people for so long, they also did not have the opportunity for developing a written literature in their own language until very late. For centuries, the literature had been in Latin, German, and, to a much lesser extent, Russian. Estonians who were to advance into the professions or to gain a formal education usually did so by adopting the foreign ways. How then did the Estonian mythology, legends and tales persist? By word of mouth! In the absence of a written literature mother to daughter story-telling was the only way and the Estonians practiced it for centuries. The beauty of this forced condition was that out of necessity **the Estonians became a nation of story-tellers**! Little wonder that the volumes of Estonian folklore existing today are so astronomically large. Everybody at some time or other was an author or at least transmitter of folk tales! In truth then, the authors of the great Estonian folklore and most of its other culture were - many thousands of anonymous, imaginative and creative people, living over the span of many centuries.

Finally, Estonia was fortunate in the sense that when greater educational opportunities did finally come, in the nineteenth century, they came at a time when sentiment for national literature was riding high in most countries. It was a time when men of letters and story-tellers everywhere were searching into medieval and other "roots" to find the correct idiom to express their family's, nation's or culture's viewpoint. The Estonian folklorists and cataloguers found that the situation was **almost** perfect for their purposes. The material was out there in the countryside. It merely needed to be collected and compiled. We say "almost perfect" because some folklorists such as the great Kreutzwald soon found that maybe the word of mouth communication had gone on for too long, and that some crucially important early historical data had been lost or had been shrouded in fantasy by generations of story-tellers. What historical pinpoint accuracy may be missing in some of the older Estonian folklore is more than made up for in the stories themselves, the characterizations, and the lessons being taught. And, then, isn't that what makes a story interesting to any listener, living in whatever age or time in history?



"Sacrifice" by Kristjan Raud 1935.

Lend me a harp, Vanemuine!*
A lovely tale haunts my memory,
From the legacy of the ancient generations
I would bring forth a song.

Awaken, ye gray voices of antiquity!
Sail forth with the secret message,
The teaching of those better days
The beauty of that beloved age!

---

*Vanemuine - literally "Old Bard" - Estonian god of music. From the epic poem "Kalevipoeg" by F. R. Kreutzwald, completed in 1856. "Kalevipoeg" is to Estonians what "The Iliad" is to Greeks, "El Cid" is to Spaniards, "Beowulf" to the English - of greater-than-life heroes leading and inspiring the people.

****

Particularly important in beginning the collecting and writing down of the folklore were the Estonian Learned Society started in Tartu in 1838 and the Estonian Literary Society in Tallinn in 1842. The guiding spirit here was F. R. Faehlmann (1798 - 1850) whose great vision was the production of a national epic based on the legendary hero Kalevipoeg. Because of his premature death, however, that task was to be left to his accomplice, F. R. Kreutzwald (1803 - 1882). Kreutzwald took the old stories, studied the related Finnish saga of "Kalevala", added missing sections in his own remarkably authentic style, and in 1856 produced **Kalevipoeg** - Son of Kalev - a monumental epic poem worthy to be considered the national epos.

In its general outline, the story of Kalevipoeg is quite similar to that of other mythological heroes of other nations - extraordinary circumstances surrounding his birth, struggles in growing up, great physical and moral strength, occasional pettiness, challenge, tragedy, setbacks, invasions, just rule, love, brotherhood, the twilight of the gods, and much more. **Kalevipoeg** is written in older Estonian verse which is difficult for the modern reader; yet it is this quaint form and Kreutzwald's own genius which contribute much to the work's appeal and authenticity.

The Estonian people received "Kalevipoeg" with a great outpouring of enthusiasm, personal involvement and personal commitment. A period of folklore research and writing began which quickly became a national movement. The Estonians were and are delighted with the traditions of their people, so much so that it was not left to the pursuits of scholars only but became a national pastime. Much of the work of searching out the old stories was done by enthusiastic volunteers. The actual assembling and cataloguing was done by men who contributed their whole lives and fortunes to the task. One such example is the Reverend Dr. Jakob Hurt (1839 - 1907) whose long labors culminated in the issuing of no fewer than 124,000 written pages of Estonian folklore. Death cut short his dream of publishing a national encyclopedia of folksongs though his collection of the songs of the Setus **(Setukeste laulud),** a unique cultural group of southeastern Estonia, is still considered a classic of Estonian folklore.

M. J. Eisen (1857 - 1934) did much to popularize the ancient tales, authoring some 200 books. His collections of tales and legends, too, are colossal, totalling some 90,000 written pages. Dr. Oskar Loorits was instrumental in setting up the Estonian Folklore Archives in 1927, financed by the Estonian government. Thus, most of the works of the earlier collectors were concentrated into one location; many were later translated, especially into German; unfortunately, almost none into English.

The numerous folk songs make up the most important part of the folklore collections. The oldest of these, before the 18th century, have neither rhyme nor stanza; the tone is calm and reserved. Typical is the repetition of the same idea in other words. Said the noted folklore scholar, Dr. O. Kallas (1868 - 1947):

". . .The majority of the collected runes . . . treat the manifestations and happenings of peasant live, and the revelations of the human heart. They lead the listeners through the whole life story of the Estonian, from cradle to funeral bier. Particularly numerous are the wedding songs; deepest in sentiment the orphan songs. Love songs . . . are conspicuous by their relative rarity. In Estonia such songs are overshadowed by the other varieties . . . The Estonian is sober in this as in other respects - a calm, rational, reflecting spirit - and thus in the field of lore he is no dreamer, no knoght of romance, but a realist and a naturalist. As a result, Estonian songs of this description deal mostly with married love and fidelity . . ."

Among the other themes that are commonly found in Estonian folklore are the magic tales, legends dealing with the origin of the world, the creation of man, plants and their peculiarites. Proverbs are central. Humor is found almost everywhere, perhaps surprising to some considering the fact that the Estonians' lot through much of history has been anything but light-hearted. But, Estonian humor is much different from the popular American style. Slapstick comedy and "pie in the face" is practically unknown. Instead, Estonian humor falls essentially into two categories, - situation comedy and play on words. The crucial feature of each is **not** the punchline - in fact, much of Estonian humor does not even employ this technique - but rather in **the telling of a story.** Thus, a humorous story is not necessarily one with a startling or unexpected punchline, but one where a somewhat believable life situation has been eloquently and graphically retold by a master story-teller.

The play on words type of Estonian humor relies primarily on the twin tricks of gross under-statement and concealed sarcasm or ribbing. The Estonian concept of a good ribbing is such that the person being jabbed should not even realize that he is being had - until he wakes up on the following day! That's how subtle the ribbing must be to be considered effective. Vulgarity has little place in contemporary Estonian humor - not because Estonians are necessarily "holier than thou" but because vulgar swearing or obscenity does not lend itself to this type of humorous expression; indeed, vulgarity or habitual swearing is quite unusual in present-day Estonian culture, by anyone. One may curse and occasional **kurat!** ("devil") but the concept of the four-letter word as in English is essentially lacking. Thus, to insult someone or to make even innocent fun in Estonian, one must invariably get into some kind of story format with a subtle play on words. A direct one or two word slap at a person is, for the most part, either impossible, meaningless, or unacceptable under most circumstances.

The concept of under-statement is something of an Estonian national trait. Much comedy is based around tales where dramatic occurrences are taking place and where the observor renders them commonplace or hilarious with a gross under-statement of the reality of the situation. This, too, can probably be somewhat explained by the fact that Estonians were for centuries a rather humble and folksy people. The under-statement was an effective way - if not a direct way - of "getting" the master, much in the same way that American black slaves had their own ways of "getting" the master. The weapon of under-statement is a great social leveler and puts the poor yet sharp-witted peasant on at least an even par with the lord. Too, under-statement is ideally suited to the Estonians' strong individualistic traits. **An Estonian may admire many a person; he worships no one!** Thus, under-statement is an effective and reasonable weapon to use. It makes sure that none of us mortals gets too big for his britches or too caught up in self-esteem. If we do, we may well get the treatment - **nöökimine.** This feature of humor is found throughout Estonian folklore and in present-day storytelling.

Estonian Proverbs

*Better to learn when one is young than to be sorry when one is old.
*Two hard stones will not grind good flour.
*Mice will not run into the mouth of the sleeping cat.
*Care is the mother of wisdom.
*(Your) own mother's switches are better than the foster mother's sandwich.
*A man, by his word; an ox, by his horn.

"THE NIGHTINGALE AND THE FLOWERS" - **ÖÖBIK JA LILLED**

by Anton H. Tamsaare

(Note): The late Anton H. Tammsaare is one of Estonia's literary giants. Among his novels is the multi-volume **Tõde ja Õigus** - "Truth and Justice" - which is considered a masterpiece and has been widely translated. The following selection is one of his shortest:

In the glorious springtime the nightingale sang in the field where the horses ran. At that time also flowers began blooming there. And when the nightingale saw the pretty flowers, he thought: "They bloom so beautifully only because I am singing." And the nightingale sang even more beautifully than before. But the flowers, when they had heard the birds' song, thought: "He sings so beautifully only because we are in glorious bloom." And they bloomed even more beautifully than before.

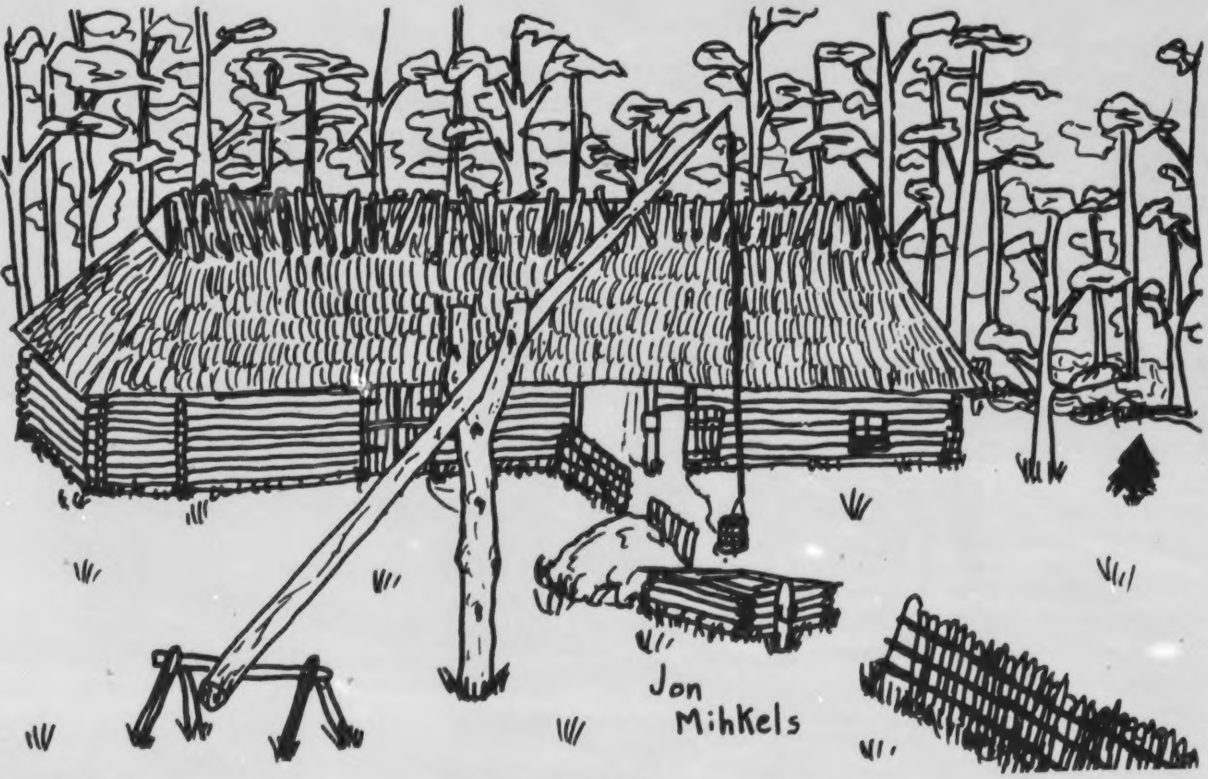
"ST. MARTIN'S DAY SONG" (Mardilaul) - A Folksong

(Note): **Mardipäev** - St. Martin's Day - is somewhat similar in the externals to the modern observance of Halloween. There is much symbolism involved in it however, not just a matter of "something for nothing" or receiving handouts. **Mardisandid** - "St. Martin's Beggars", modern "trick or treaters", were expected to perform - sing, play-act, tell stories - before they were allowed in and given refreshment by the family. As time wore on, the original religious symbols tended to get blurred. Some of the other symbolism, as can be seen from the words, has carried over right into our own time, however.

Let the Martins enter the house -
Allow in the Martin's Beggars!
We Martins have traveled from afar,
Over many distant trails . . .
A Martin brings luck to the family,
Luck to the sheep in the barn!
Throws the luck of the grains into the bins,
The luck of the herds to the roof!
Let the Martins enter the house -
Allow in the Martin's Beggars!
The Martin's toes are aching,
The Martin's fingers are freezing.

Estonian Mythology

Estonian mythology - pre Christian religion - is much more difficult to discuss than folklore, because most of the origins go back to a dim distant past whence reliable and accurate records are difficult to come by. By the year 1227, all of Estonia had fallen to the invading German crusaders and the Danes. Forced mass conversion of the Estonians to Christianity accompanied this. As was usual, most of the outward symbols of the old religion were destroyed by the Christians; other symbols and existing folk beliefs of course were more difficult to do away with. In fact, many of these beliefs and customs were to stay on; others were to be modified by time and foreign influences. In any case, Estonia has had really two religions for the past seven hundred years, an official Christianity and the unofficial enduring folk religion or folkways of ancient origin. The two have coexisted in a manner through all this time, often at odds with one another, sometimes complementing one another; most often, people tended to take bits of each. This made for an interesting and unique religious and spiritual orientation - one that still shows strong influences on Estonians of the present day.



Centuries of peasant life are represented by log houses such as this. Now only a few remain - preserved for purposes of historical interest. (Drawn here by Connecticut Estonian School student Jon Mihkels.)

The first key to understanding Estonian folk beliefs is **animism** - the belief in the spirit world. In older tales, there is invariably a reference to the **haldjad** - "spirits". There are great numbers of them; for example:

koduhaldjad - "spirits of the home"
metsahaldjad - "spirits of the forest" - complete with gray beard, black hat and lichen coat.
veehaldjad - "spirits of the water"

The **haldjad** are basically good and will help man if accorded tribute, respect, and gifts such as bowls of food on special nights. Ignored or mistreated, however, they may be vengeful and even bring death or other misfortune. Read the story "The Old Troll of Ülemiste Lake" to see how this works.

The list of spirits and "little people" of all kinds is almost endless in Estonian mythology. Yet, they are all important and played a key role in the life and death of man:

näkkid - water deities of both sexes
viljaneitsid - maidens of the field and fertility who look after the bountiful crop
tont - a demon often in league with the Devil
tulihänd - "tail of fire" demon
pisuhänd - "tail of sparks" demon

Some of the Estonians' most interesting beliefs and customs are those related to death and the dead. The old belief had no concept of "finality" about dying. Instead, the decesed simply changed his place of abode, from his home to his grave. Thus, even today, Estonians speak of **Manalasse langenud** - "He who has been lowered to Manala, the living place of the dead." This is not an altogether unpleasant place. The underworld collectively is called **Hiiela** and is distinguished by the sacred oak groves above it where the dead were buried; here, too, the **targad** - the wise men or the shamen - came to talk to the spirits, to the souls of the dead, and to make sacrifice.

Manala is also inhabited by dwarfs of various kinds. They, too, are fickle and must be handled with care and intelligence. The spirit of a dead man is fatal to the living if he is seen or if he is severely offended. Otherwise, he may be very useful in everyday life. In fact, the bond between the living and the dead among the ancient Estonians was so strong that people sometimes feasted in the graveyards along with their dead. There seems to have been no great fear or hostility between the living and the dead. Just the reverse is true! The bond of love and friendship was strong and this form of communication aided it. Thus, in modern Estonian funerals, after the period of grieving at the graveside, it is customary to hold a rather lavish feast for the mourners at the deceased person's home complete with the best foods and drinks. He may be further eulogized, toasts drunk, and family ties strengthened. For centuries, the Estonians have as the saying goes, "Cried, mourned and buried their dead, - and partied." It makes sense in a culture where death was seen as but a continuation of life. Needless to say, many of these more "exotic" kinds of customs have faded in the twentieth century. Christianity with its influences, also, surely has affected old beliefs. For example, the dead in some areas later came to be dreaded and associated with a fiendish and vicious demon, the **kodukäija** - "The Stalker of the Home" or Death - who possessed none of the positive attributes that the ancients had believed in.

A figure that plays many roles and has many names in Estonian mythology is the Devil. Most commonly, he is **kurat** himself, the embodiment of all that is negative and the Estonians' favorite cuss word. He is also **vanapagan** - literally "the old pagan" - who forever tries to foul up man's activities but is often outwitted because he is rather dull himself, somewhat like the cartoon character, the Coyote, at the hands of the clever Roadrunner! Sometimes he has other names and at times he can even be useful to the peasant, particularly in league against the cruel master!

The Estonians also had their own varieties of gods and goddesses. The key word here is **pantheism.** The ancients believed in a universe where many people, inanimate objects, demons, spirits, trolls, and dwarfs operated. Each had a function. What held this hodge-podge together? It was a universal spirit - pantheistic - a large puzzle with many pieces held together by a common idea or concept.

The people have called this universal spirit by various names. The most common - also used in the Christian church service - is **jumal** - God, or the heavens and gods together. Other loving names essentially describing the same idea are **vanaisa** - "old father" of "grandfather"; **taevataat** - "old man of the skies"; **vanataat** - "grand old man". Interestingly, many forces of nature have a "father" or "mother" connotation in Estonian belief, - **mere ema** - "mother of the sea"; or **metsa isa** - "father of the forest." The creator is also often known as **Kalev,** the mighty warrior and builder who left his youngest son **Kalevipoeg** - "Son of

Kalev" to guide the Estonian people through times of trouble and sorrow. It is the figure of Kalevipoeg that F. R. Kreutzwald's great epic poem of the same name was based on.

The greatest of the gods under heaven is **Taara,** the god of the thunderbolt. Warriors called his name and asked for his aid when they went to battle. He seems closely related to Thor of Scandinavian mythology. Then there is Uku, god of the heavens, overseer of the crops; Ilmarine, god of wind and weather; Vanemuine - "Old Bard" god of song whose symbol is the zither and who is distinguished by his long white beard and robes. A folksong:

When the Kungla* people of the golden time
Once sat down to feast,
Then, Vanemuine came to the meadow land
to strike up his zither.
He went to the woods to play
To the forest with a song.
He went to the woods to play
To the forest with a song.

*a place of piece and bliss, such as Camelot.

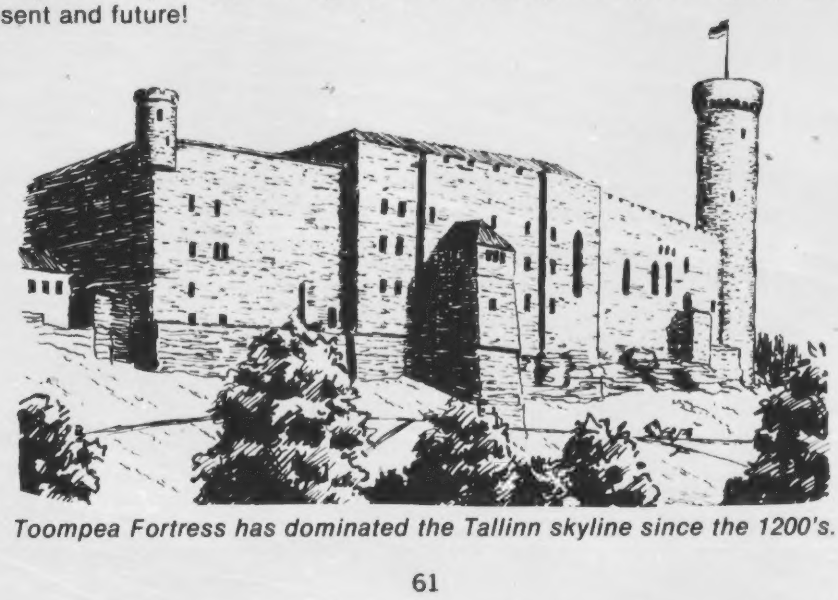
And there are many more spirits and deities, too numerous to mention. There are many ceremonies and observances associated with them, some of which will be discussed under the Estonian holidays section. Of significance here is that they **were** and **are** important to understanding Estonians and the Estonian viewpoint because they are so intricately tied in with the life, speech, and habits of the people. Furthermore, they are important for the future because as the last stanza of "Kalevipoeg" states:

But, once there will begin a time
When all the firesticks* on both ends
Will lustily burn;
The flame will cut
The hand free from the stone fetters* -
Then surely Kalev will arrive home
To bring happiness to his children,
To create the Estonian generations anew.

*Thin strips of dried wood in the peasants huts which were used for lighting before the advent of oil lamps.

*After Kalevipoeg's death, the gods decided that he was the only one who could keep the Devil in his place. So they placed him on a white horse and trapped one hand in the stone mountain to make sure he would stay on duty. And, there he is, to this day, guarding the gates of Hell. Whenever he tries to pull his arm free, the earth rumbles, earthquakes occur!

Thus, it can be seen that folklore, legends, and myths are much more than mere pleasing pastimes to the Estonians. They are a way of life, an integral part of the people. They tie the people together with their fates - past, present and future!



Toompea Fortress has dominated the Tallinn skyline since the 1200's.

THE OLD TROLL OF ÜLEMISTE LAKE - A Legend

In the olden days when Tallinn was being built, the entrance to the city was guarded by an old gatekeeper. One day as he was strolling with a friend outside the city by Ülemiste Lake, he said,

"When Tallinn's construction is finally completed, the city will be so strong that no one will be able to destroy it."

Suddenly, the men heard a muffled yet menacing voice from below the waters of the lake, "We will see about that!" Startled and afraid, the men ran back to the city.

On a cloudy and cool autumn night as the gatekeeper was sitting in his sentry box, suddenly he heard some steps. Before him appeared a little troll with shaggy hair, rumpled clothes, and mischief in his eye. He immediately demanded in a coarse tone, "Is Tallinn ready yet?"

The gatekeeper thought a moment. He recognized the voice as being the same as the one he had heard earlier at the lake. From his childhood, he remembered stories of evil lake trolls who loved to lure people to their doom in the deep waters of the lake or who would send the waves crashing down on the unsuspecting towns and villages.

"Oh, the city is nowhere near yet finished," answered the gatekeeper. "Several houses are only half-built; others are in need of repair or renovation. Much work is yet to be done!"

"HHrrumh! Too bad!" mumbled the troll. "I had hoped to test the city walls to see how sturdy they were. But, I must wait until the city is completely finished." With that, he disappeared as if into thin air.

In the following year, the same situation was repeated. Again, the troll appeared and demanded of the watchman, "Is Tallinn finished yet?"

Again the sentry answered, "Nowhere near it! There are many buildings still only halfway completed!"

The same situation was repeated year after year. The same question and the same answer. The troll was getting more and more impatient. But, he always left. Tallinn was not yet finished.

Years passed and the gatekeeper grew very old. In his place, his young son often served at the gate now protecting the city. But, because the old man had become so accustomed to the troll's annual visit and his usual question, he had forgotten to tell his son about the troll and how to answer him.

So, on a late fall night, the troll once again emerged from the depths of his watery home and demanded impatiently of the young man, "Has Tallinn been build yet?" The young man, somewhat taken back by the sight of the water demon, put priding himself on his ability not to be frightened by anything, snorted back, "Of course it's finished. Where have you been for the last few dozen years?"

The troll, stunned by the news and furious at having been deceived, thundered some oaths to the winds and then some sharp commands to the waters. Immediately, great swells built up and in minutes huge waves were leaping over the banks and toward the city. The troll, laughing deliriously, kept waving his arms and urging the waters on.

Meanwhile, the boy had realized his mistake and was taking action. Blasts from his horn awakened the townspeople who ran to the streets and to the walls. Quickly, they saw their danger and they began throwing up further supports behind the massive outer walls of the city.

By now, huge waves from Ülemiste Lake were smashing into the ramparts and against the heavy wooden gate. They shook; they shook; they shook, - but, - they held! In a frenzy, the troll, leading the attack of the waters, called forth his mightiest waves and sent them straight at the city defense line! Cracks, falling rocks, water seeping through! The wall held! Cheers from the townspeople! Rejoicing!

The troll, seeing his defeat, bowed his head and stood for a moment on the banks of the Ülemiste. Then he waved his arm and mumbled something unintelligibly. Quietly and orderly the waters returned to the lake. The troll, letting out an anguished cry, jumped in behind the last wave, and was never seen again by the townspeople.

So, Tallinn was saved that day and has stood in the centuries since then much the same way. Only occasionally has destruction come to the city and then always at the hand of man, - man the invader.

"VANAEMA" - "GRANDMOTHER" by Anna Haava

Note: Old age, in Estonian as in some other cultures, has been viewed with a special reverence and respect; not perhaps associated as in the oriental sense with greater wisdom, - although that may be a part of it - but rather as the culmination of one's journey through life. And because a person has lived and struggled and raised children through a lifetime, he or she deserves a special merit, certainly understanding - and, a word of thanks! The very old and very young are often seen together in the Estonian idiom. They represent continuity in life and in the culture.

Grandmother, so generous, so kind
She was so dear to me,
She was in my childhood
As the radiant sun.
When she with soft hand
Caressed my little head,
With loving voice and word
Taught me and showed the way!
How the kindly shine of her eyes
Flew to my breast!
Merrily I shouted and sang
I, a little shepardess in the meadow.
Grandmother now breathes in the grave,
But in my heart remains
The shine of her eyes
Her figure of gold.
Globeflowers and primrose
May they blossom on the old one's grave,
May the starshine and sun's rays
The beloved tomb enshrine!

TASUJA - "THE AVENGER" - excerpt from the historical novel

by Eduard Bornhöhe

Note: Bornhöhe's novel dates from the late 19th century, the period of the Estonian "national awakening." As such it had a broad impact on the national spirit and is still popular today. The events depicted center around the massive Estonian peasants' revolt against their Germanic feudal overlords on **Jüripäev,** St. George's Day, 1343. Such a revolt did occur and was finally bloodily crushed by the knights. The figure of Tasuja is a romanticized version of the supposed leader of the peasants fighting for liberty. In many respects, Tasuja has come to be a symbol for Estonia, struggling for freedom against tremendous odds.

* * *

. . . Spring came - spring of the year 1343. St. George's Month (April) showed its face as it usually did, moody and changeable. At noontime the warm sun shone clearly from the skies; at dusk it settled with a glowing brilliance, the horizon dazzled for a long time by yellow, red, pink, and purple colors. Mankind was joyous and hoped that tomorrow would bring a fine day. But, - no! Hardly had the last ray of light disappeared into the dark-blue skyline when the whole horizon turned black. Snow came rustling down. By morning the skies were gray with a cold wind blowing, the soggy ground made worse by the thin trickles of muddy water rushing to the streams.

On a cloudy night - this was St. George's Eve - a lone rider stopped on a high hill, about one and a half leagues from Tallinn. The horseman wore a long peasant's coat around his shoulders and a soft velvet hat was pulled over his eyes.

Though it couldn't have been warm on that high windblown knoll, still the rider took off his hat and wiped his brow with his hand, a couple of times. The clumps of clouds were torn apart in one spot and occasionally glimpses of light shone across the man's face. It was a young face - pale with sunken cheeks, yet manly and very serious.

The horseman put his hat back on, took out a torch from under his longcoat, struck a light, lit the torch and then held it up straight as an arrow. The wind-fed flame reached skyward.

And strange it was as to what happened next! All around as far as one could see, sparks as if the eyes of animals glowed, flickered, and died out.

The man on the knoll was still holding the torch up high, occasionally swinging it in circles. Meanwhile, sparks continued flickering here and there and again going out. Then, for some time, everything was pitch-black; finally even the torch on the hill went out.

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But now, a new fire rose in one spot which did not go out but grew by the minute until the flames leaped high and changed the night's darkness into day. This was no longer just a light but a firestorm. A lord's estate was burning!

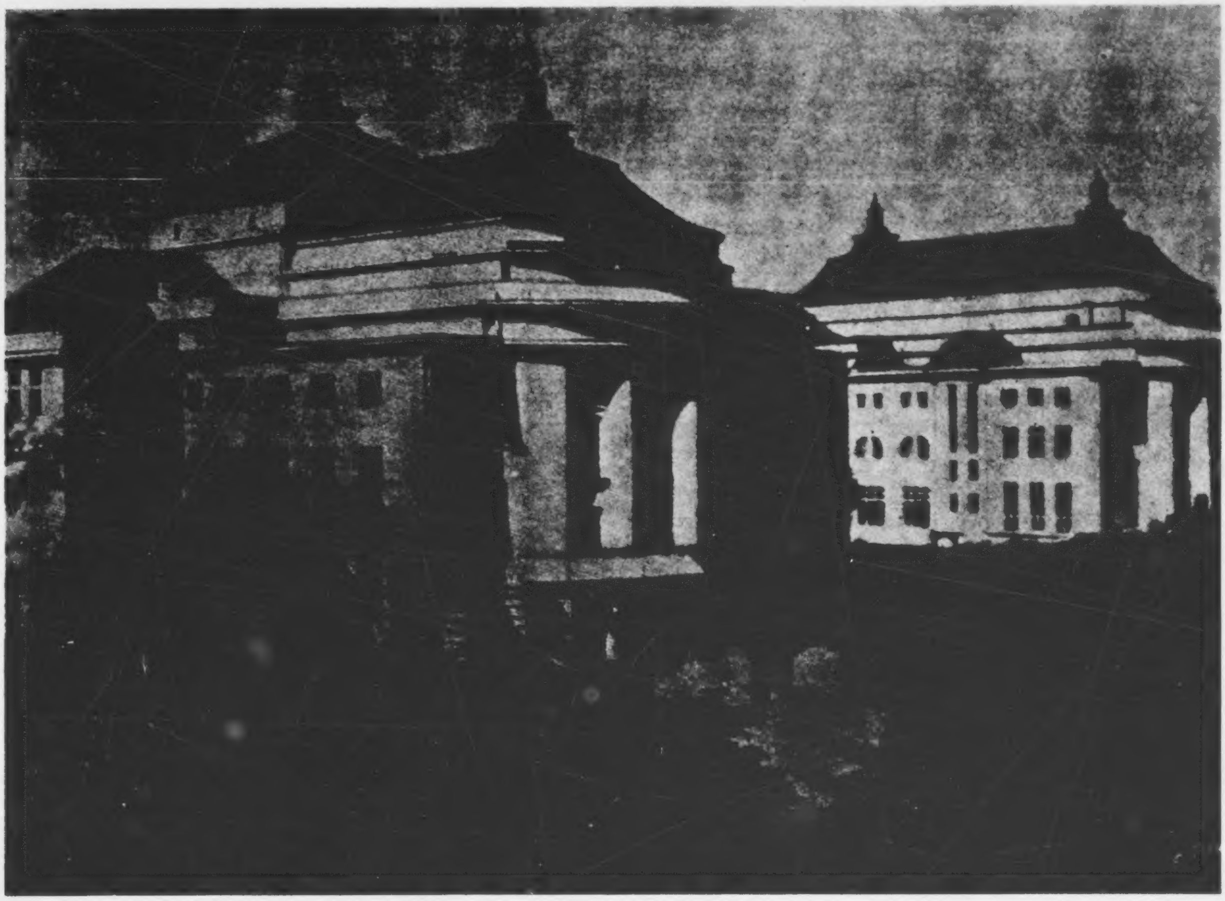
It didn't take long until in another spot a blood-red flame burst from the ground and grew even greater than the first fire. Hardly had this occurred when in two, three, four more places new firestorms broke out. It seemed as if Estonia's ground covering was cracking up, as if the earth's molten interior was erupting. It no longer night at all; the massive fires had driven it off. Only occasional streaks of darkness showed between the lunging flames. In the faraway, where the naked eye could not distinguish each flame, the skyline glowed as the color of blood.

This could not be accident or the simultaneous occurrence of acts of crime. This was war and open revolt!

The mercilessly suppressed and tortured peasant drew on his last remaining strength and thundered his born-again yearning for freedom straight into the nobles' ears - with a horrible noise! The lords' burning estates made the whole sky glow. Soon their blood was painting the earth. The peasants, more lowly regarded than cattle, cared none for human mercy, but destroyed without hesitation or discrimination -whoever of the hated breed they could lay their hands on.

A steady muffled roar, more horrible than the raging of night spirits arose from every side around the lonely hilltop. The horseman, arms crossed on his chest, peered into the distance, deep in thought. His eyes were shining; a mild glow had appeared on his pale face. His lips moved as he murmured to himself:

"The beginning has been made - a horrible, bloody beginning. The sky is crimson from the flames of rebellion. The sun of liberty is rising, red as blood! Aid us, of merciful spirit, that it should not again be set . . ."



Theater "Estonia" in Tallinn. Completed in 1913.

Estonian Drama. Estonians love a play! It seems that almost every town and city has had its own troupe of players, usually amateurs, sometimes professional. An astounding number of theater-houses for live performances exist for so small a country. One would think that it had always been so, yet, it is a phenomenon that has occurred mostly in the last one hundred and a quarter years.

Like much else in Estonian creative expression, modern drama was an out-growth of the "Age of National Awakening" which had its takeoff in the middle 1800's. As with poetry, the first guiding spirit was the many-talented Lydia Koidula. Her **Saaremaa Onupoeg** ("The Cousin From Saaremaa") 1870 was a rousing success, dealing as it did with understandable native topic matter: farm work, love, courtship, and forced marriage.

In the years before World War One, theater was well established and had a wide following. Fine playhouses sprang up. Foreign and native themes were performed. The year 1912 saw the premiere of August Kitzberg's **Libahunt,** (The Werewolf) a great favorite. It dealt with the clear themes of bigotry, superstition, and the human destruction they bring. A prolific writer of the period too was Eduard Vilde whose 1913 **Pisuhänd** ("The Treasure-Stealing Goblin") touches on a familiar theme from Estonian mythology. **Pisuhänd** has become a durable classic.

The 1920's and 1930's brought a tremendous outpouring of creative talents, no doubt aided by the spirit of national independence and self-awareness. Noteable are Hugo Raudsepp's **Mikumardi,** a comedy, and the immensely popular works of Oskar Luts, the Mark Twain of Estonian novels and plays. The greatest Estonian novelist, Anton Tammsaare, whose monumental **Tõde ja Õigus** ("Truth and Justice") has been translated into dozens of languages, was also a giant of the stage. Plays based on his works have become standards.

Needless to say, the disruptions brought on by World War II and its grim aftermath had a devastating effect on all of Estonian life including the theater. Though drama has continued to be popular in Soviet Estonia, it is always under the watchful eye of the authorities and must adhere to the basic Communist ideas. Consequently, the creative genius of the new writers is severely bridled and this fact is evident in these newer works.

In the Estonian communities abroad, including America, the established classics have largely survived and are performed regularly, particularly in centers such as Toronto, Stockholm, and New York City. Despite all of the troubles though, it is still very true today that "the Estonians love a play."

Estonian Literature

For organizational purposes, Estonian literature might be classified into two main periods. The first including all that preceded R. F. Kreutzwald's 1857 publication of the national epic **Kalevipoeg,** and the second, the explosion of literary creation and adoption of many different styles that followed the publication of **Kalevipoeg.**

Though Kreutzwald's great national epic has come under some severe literary criticism in our own time, it is nonetheless agreed that no work in the history of Estonian letters has had as enormous an impact on the national consciousness as did **Kalevipoeg.** In one monumental work, Kreutzwald gave the long-suppressed Estonians a written history, a nationalistic model-hero, and an identity. Almost overnight, Kreutzwald brought the Estonian people into the fold of the modern world's literary expression.

As mentioned earlier, Estonian has had a long tradition of oral literature that goes back to time immemorial. The hundreds of thousands of folk songs and stories are testimony to this. Its importance cannot be underestimated.

The first meaningful written accounts of Estonian life date back to the early 1200's and the time of the crusader conquest of the Baltic area. A fine narrative of this period is **The Livonian Chronicle of Henry of Livonia** written by a Baltic Christian missionary who was an eyewitness to the momentous events. This work is in English translation in many libraries and makes for fascinating reading.

Through the period of the crusader control of Estonia, 1200's to 1500's, one is faced with a vast gap. What literature was produced was in German or Latin, was religious in nature, and did not deal much with the life of the people.

Two works from the 1500's stand out, however. One is the 1535 catechism which was discovered only recently in East Germany. This is considered to be the first Estonian language book. Secondly, and much more significant from a sociological point of view, is Balthasar Russow's **Livonian Chronicle.** Though written in medieval Geman, it is the first work clearly accomplished by a native Estonian and affords many insights into the life of the time. Russow's work is helping to bring about a considerable reevaluation of Estonia's history during the period of the Middle Ages. Until recently, it had been generally assumed that through these centuries nothing of great interest had occurred with the Estonians; that, indeed, their lives were so down-trodden and empty due to the foreign conquest that nothing of value had occurred. Russow strongly suggests that this is inaccurate, that the Estonians played an important role in the life of the time - as merchants, church officials, and, in some cases, as farmers of considerable means and influence. The fact that the Estonians of the time seem to have exhibited a much stronger social class consciousness rather than a national consciousness might be one reason why this extremely interesting and diverse period of history has been largely ignored by many scholars of our own time.

In the period of the 1600's and the 1700's, what could have been a rather promising literary start pretty much went by the wayside as Estonia again became a devastated battleground and a bone of contention between superpowers - Russia and Sweden. The most significant works of the period are largely religious in nature - the publication of the first Estonian-language Bible, Lutheran church hymns, and some folklore.

In the early 1800's, much useful work of a preparatory nature was done, especially by a group known as the **estophils** - Germans of Baltic background who took a strong interest in Estonian causes, and by Estonians themselves. Particularly important were those who had managed to acquire a formal education, particularly after the reopening of the University of Tartu in the early 1800's. The youthful K. J. Peterson and the folklorist doctor F. R. Fahlmann stand out in this period.

It was after 1857 that the dam was broken, however. The serfs were freed. Significant economic advances were made. A large and eager reading public was developing. The number of trained and talented writers mushroomed.

"MY ISLAND" by Gustav Suits (1883 - 1956)

Still I keep sailing and sailing,
And seeking an isle in the sea:
I have sought it long already
Where the random winds sail free.
The sea has many islands
And havens expectant with light,
But I cannot find the island
I dreamed in the dazzled night.
And still my vessel keeps scudding
On a swaying circular plain,
And the clouds above me go swaying,
And I seek my island in vain.

(Translation by W. K. Matthews)

Compare this theme of "The Sea" with the work of the present-day, internationally acclaimed poet Aleksis Rannit (1914 -   ) of Yale University and it is plain that Estonian letters had finally taken their rightful place in the world:

"THE SEA"

Once again I am before you, Great Ancestor Sea,
I surrender to you my frail body, my bare feet.

Mute, with thirst of fish ashore, I sigh with gaping mouth;
know; you are my sole sensation, my sole urge, impulse.

Light playing in silent white, your waving spiral rings,
thrusting my and touching my space, holds me like a frame,

holds my . . . then with jarring motion, spins me with all strength
this is my life-death, my living ascent.

Ascension into the depth, and then the most triumphant flight
is to your delicate surface touch, my tepid Love.

Bursting open, open, far off, the huge globeflower moon
spreads out over you her silvery-yellowish gown.

sheerly quiet. Night and silence. Your clear song of joy
vaults up sharply like the timeless brilliance of the sky.

Just where is the instrument from? What clockwork keeps time
to this finely shaded, tuned, this precision- cut tide?

Every measured tremor, every trembling bit of surf
follows cosmic order, strictly attuned to the world.

Listen: listening to your planet's pulse, there brightly bend
whispering sand, dance-falling bird, feather-whirling wind.

I know: before mutiny arose in formless forms,
way even before the Word spoke, Rhythm ruled them firm.

Through your floodashed boulder range the light of Rhythn strikes
as does through the hardest of stones, the dark diorite.

Hard and fluid! final beauty, form as flexible
as architectonic music, growing like crystal -

as perfection moves and finished, as that surging skill,
you're the clear and distinct sea, your own perennial school.

. . . Will you then take, free this craving glance, this yearning face,
Rhythm, perfected in stream - Rhythm, my giant fate?

(Translation by Emery E. George)

Estonian writers of the late 19th century and the 20th century have been intimately involved in all of the great literary schools and styles of the time: romanticism, realism, naturalism, modernism. Often, these styles have been profoundly affected by the writers' own Estonian heritage and the country's cultural uniqueness.

Lydia Koidula (1843-1886) - writer of patriotic poetry during the Age of National Awakening.

Eduard Vilde (1865-1933) - internationally recognized writer of realistic, sociological novels.

A. H. Tammsaare (1878-1940) - author of "The Estonian Classic" **(Truth and Justice)** which has been translated into dozens of languages.

Marie Under (1885-) - poetress of the modernistic movement in the early days of Estonian independence.

August Kitzberg (1856-1927) - a writer of popular, every-day themes. Memorable for his **Werewolf** 1912.

In our time writers have become increasingly influenced by the great events and upheavals of our century. They have also been influenced by the personal contacts and their experiences on the international forum and from having lived in a variety of countries.

Ants Oras (1900-) - a giant of Estonian and English literature. Presently teaching at the University of Florida.

Betti Alver (1906-) - a novelist and poetress, living in Estonia.

Bernard Kangro (1910-) - poet and novelist, living in Sweden.

Felix Oinas - folklorist and linguist, professor at Indiana University.

Arved Viirlaid - author of Estonia in World War II, the internationally acclaimed best-seller **Graves Without Crosses.** Living in Canada.

Among writers of purely historical topics, four figures with international reputations stand out: **Gustav Ränk, Villibald Raud, Evald Uustalu,** and **Arthur Võõbus.**

Perhaps the poem "I Would Take a Garland of Flowers" by Juhan Liiv (1864 - 1913) best sums up the bittersweet experience of Estonia in our time and through all time:

I would take a garland of flowers
And bind you with its mirth,
And furl you in its fragrance,
Estonia's orphaned earth.
I would take a garland of flowers
And the brilliance of risen light,
And the colours of dawn and setting,
And crown you in all men's sight.
I would take blood's sacred meshes
And the strong heart's every strand,
And brace you with their valour,
Unfortunate Motherland.

(Translation by W. K. Matthews)

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1. from Baltic Literature, Aleksis Rubulis, University of Notre Dame Press, 1970, page 72
2. Rubulis 2 pages 97, 98
3. Rubulis, page 70

Marie Under's poem "Mäletus ja tõotus" ("Remembrance and Pledge") perhaps best expresses Estonia's most recent tragedy, her suppression by the Soviet Union.

REMEMBRANCE AND PLEDGE

Now let us stand with bowed and naked head,
Remembering what is left and what is dead.

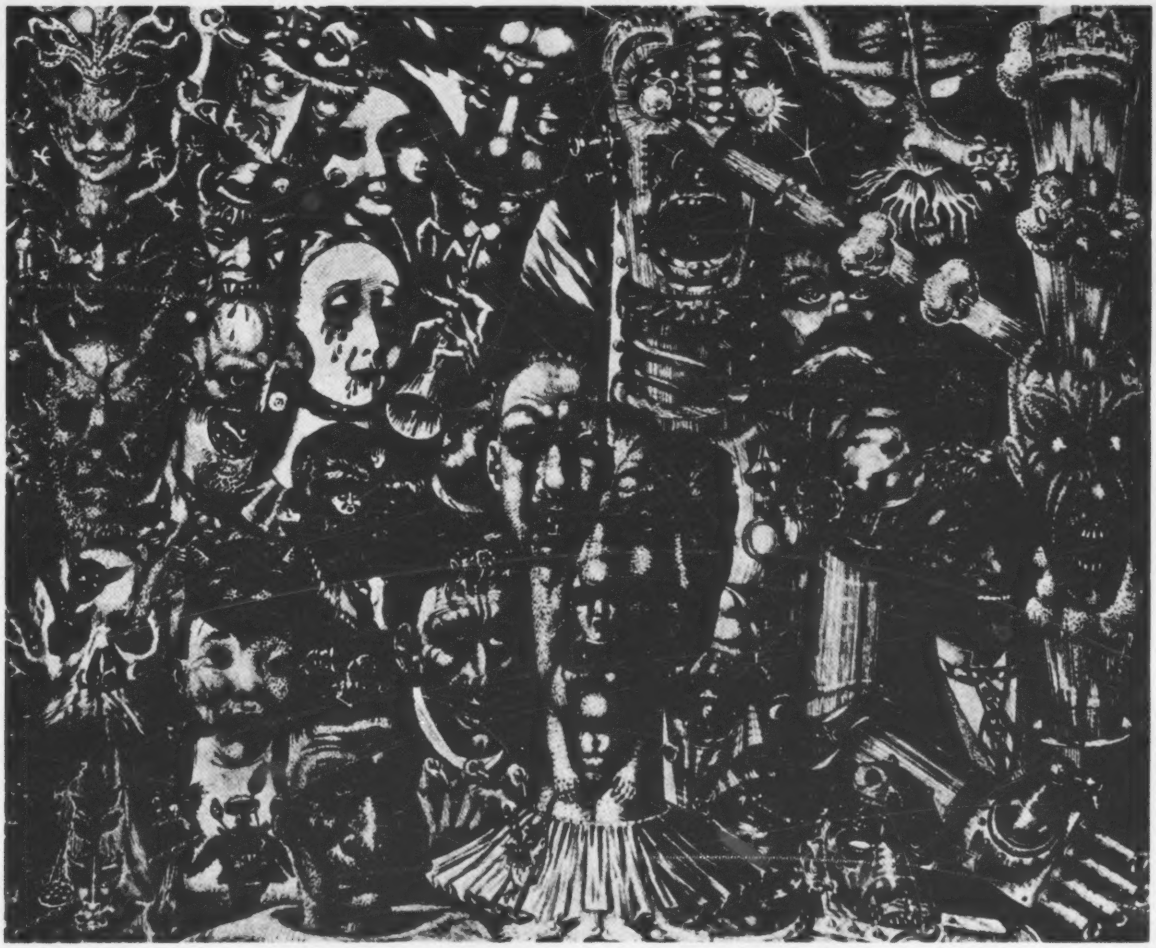
All we have lost and death's dividing wall —
These give us strength that nothing can appal.

Our homeland's wrongs shall make our patience bold:
Let us defend her wall-like, young and old.

Love of this earth passes from heart to heart —
Earth of our dead, in which we each have part.

Much else has perished, yet these are not dead —
Our pride and rage: let's stand with lifted head.

(Translated by W. K. Matthews)



"Hell" - engraving by Eduard Wiiralt 1930. Wiiralt did much of his work in Paris where he gained world fame.

An Analysis: The Story of ESTONIAN LITERATURE AND THEATRE

by Asta Willmann Linnolt, M.F.A.

Estonia, perched on the southern shore of the Gulf of Finland, is one of three Baltic states, the other two being Latvia and Lithuania. According to archeological discoveries the area was settled as far back as at the 6th millennium B.C. At that time, however, the hunting and fishing ancestors of the present day Estonians were still roaming somewhere around the Ural Mountains. It was in the 3rd millennium B.C. that they started pressing westward, by and by reaching the shores of the Gulf of Finland. At the beginning of the 2nd millennium the forerunners of the cattle-breeding Baltic tribes, moving in their turn from the South northward, were reaching the southern and southwestern area of the present day Baltic. Accordingly, the Baltic type of speech, nowadays known as Latvian and Lithuanian, gained dominance in the South and Southwest, whereas the Baltic-Finnish type of speech predominated in the North. Thus the Estonian language belongs to the Baltic-Finnish branch of the Finno-Ugric family group, the others being Finnish, Livonian, Vote, Karelian, Ingerian and Vepsian. At the present, Estonian and Finnish, having endured the perditions of time, are the most vigorous and sovereign ones of the Finno-Ugric languages, very closely related, very similar in sound. To them Hungarian should be added, but this branch, having forked off toward the South very early in its migration, has evolved its own widely different linguistic characteristics, with however, a sufficient amount of basic common traits still traceable.

The 11th and the 12th centuries of our era, excluding the present one, should be considered as the most crucial ones for the Baltic countries. By then the basic ethnic groups had already taken shape, agriculture was established as the basic means of production combined with cattle-breeding, handicrafts, fishing and overseas trade. People were living in comparable peace and wealth. However, it, too, was the twilight era of the crusades, the final ones being now directed toward the East. Thus at the end of the 12th century the Teutonic Order and the Danish King launched the invasion of the Baltic countries, meeting stubborn resistance which, after more than twenty years of vehement fighting, in 1227 had to yield to the overwhelming forces of the invaders with far more advanced war equipment. The long and mortifying period of feudalism, of serfdom under foreign overlords, predominantly German, but at times also Danish and Swedish, even Polish, and finally Russian, began, lasting up to the middle of the 19th century. With the foreign conquests that made German and later on also Russian the official languages of the country, the prospect of Estonian developing from the spoken into a written one was delayed by many centuries. It was not before the Declaration of Independence in 1918 that it became the official language of the country

Literature from feudal times is very scarce. There exists however a body of eight chronicles, written in Latin and Middle and Low German. Although they clearly express the views of the foreign rulers, they cannot avoid giving substantial glimpses of the Estonian past. All along, however, and reaching way back into prehistoric times, Estonian folklore, especially folk poetry, handed down orally throughout countless generations, had been doing a quiet chronicling of its own, less of historical events of feats than of everyday life, of facts of daily existence, of overall attitudes and expectations of the people. Thus Estonian folk poetry, comprising a staggering collection of about 400,000 songs, by far the biggest of any single nation in Europe or even in the world, could and should be considered as the very origin of Estonian Literature, the more so as a spontaneous outburst of poetic self-expression and an artistic projection of the material world, it has influenced the whole evolution of Estonian literature up to the present day. And be it noted here, it is a body of poetry by the Estonian woman **par excellence.**

What is this folk poetry like? With the superimposed feudalism based on alien military power, the age of heroic songs, of which almost all have perished, had passed, giving way to lamentations and bitter complaints of a frustrated, landless peasantry depicting its life from cradle to grave. It reached its apex of output in the 18th, but still more in the 19th century - at the time of the final tightening grip of the foreign rule, that of the landed gentry of German stock, now under the hegemony of the Russian Tsars with whom it made a common course.

The fact that at the darkest point in its history, amidst grinding poverty and exhausting everyday drudgery, the poetic activity of an illiterate people continued unabated and even fllourished as never before is in itself a sign of vitality which, perforce, makes one ask: on what did it thrive?

It is exactly here that we come to the very essence of something peculiarly Estonian, composed of two widely different phenomena: a strongly felt, say, primordial tie with all creation, human, animal and nature alike, which was less pantheistic than democratic, testifying of a deeply rooted ecological outlook toward life as well as giving a master clue to the Estonian national temper. Making one a part of a far larger system than the given human organization, it quietly nourished endurance - another national trait not to be overlooked. Secondly there is an acute awareness of beauty and joy as the two basic necessities of life to be created by man himself, by the use of the spoken word, the language sculpted into song.

"Dull is life with nothing fair,
sad to live and never sing,
or miss the cuckoo's song,
hard to live deprived of joy.
I make my beauty by myself
bringing joy to everyone."

"I gav on olla iluta,
hale olla laulemata,
kole käo kukkumata,
raske rõõmuta elada.
Ma ise ilutegija,
rõõmu, kalli, kandija . . ."

- confess the lines of one song, rounded off into a full statement by another one:

"Those who hear us singing songs,
singing songs and making poems,
think our lives are full of beauty,
full of joyfulness and pleasure,
singing songs of happiness.
But I sing in spite of sorrow,
through the pain that fills my heart."

"Kes meid kuuleb laulevada,
laulevada, luulevada,
see ütleb ilul olevat,
rõõmupäevi meid pidavat,
lustilaulu laulevada.
Ma laulan läbi murede,
läbi leinase südame."

A strong ecological outlook toward life, a democratic attitude toward all creation and a highly sharpened sense of beauty and joy as the two most vital components of existence to be created by oneself are the phenomena that have sustained the nation's vitality even in the most perditions times, the present included.

Estonian - poetry or no poetry - could be considered a poetic language **per se,** totally phonetic, rich in vowels and vowel combinations, it boasts of supreme tonal qualities tied ot quantitative relations of sound and syllable; in addition, with a phonetic system that puts the stress of all native words on the first syllable, alliteration and assonance are easy to come by giving the language a certain inner rhythm, a touch of musical quality, greatly enhanced by an enormous wealth of onomatopoetic words. At the time it was still an unwritten language, however, its grammar and syntax as yet unfixed, its uniformity split into a myriad of dialects and as such, consequently, inadequate for scholarly use.

It takes a kangaroo leap over several centuries to arrive at the first Estonian book. It was the catechism, printed in 1535 in Luebeck, Germany, with a parallel text in Low German. There was no steady, scholarly development of the language leading up to this event; the book came into existence on the order of the church (now Lutheran) that insisted on preaching to the congregation in its native tongue. Unfortunately, the early valuable document was destroyed soon after by the more conservative clergy. The following decades of devastating wars greatly delayed the renewal of any such attempt. And so it was fully two centuries later, in 1739, that the first Estonian Bible saw print, in Tallinn. It is a remarkable achievement for the period, above all in its style and quality of language, as well as in its typography and artistic design.

Who were the people responsible for such a feat? They were the more enlightened, highly educated, scholarly members of the local clergy of foreign, i.e. German, extraction who had developed a true interest in the native people and their language. It took another half century before some Estonians of equal standing could join their ranks, since education, even on its lowest level, was difficult to attain, not even to mention the higher strata.

Nevertheless, the Estonian word had now found a firm footing in print. Before long more was to appear, church handbooks, primitive primers, bits of legal texts for use in lower courts, medical handbooks, a few weeklies by and by developing into dailies; above all, however, almanacs with literary supplements carrying didactic stories together with bits and snatches of all sorts of information for the enlightenment of the peasantry.

As more Estonians succeeded in acquiring higher education which for them, of course, was available, if at all, only in German and Russian, attempts at stamping out illiteracy and organizing the Estonian language into a clear discipline became more frequent, more consciously directed. At the same time endeavours at creating a true national literature appeared.

In this respect one of the most remarkable personalities is Kristjan Jaak Peterson, born in 1801, a poet and scholar who, during his short life of twenty-one years, had acquired with a touch of true genius, an astounding academic erudition in mathematics and various classical languages as well as in world literature. He was the first one to realize the creative potential and sheer beauty of his native tongue, heralding in the true Estonian National Literature with these following lines:

"Why should not my country's tongue,
soaring through the gale of song,
rising to the heights of heaven
find its own eternity?"

"Kas siis selle maa keel
laulutuules ei või
taevani tõustes üles
igavikku omale otsida?"

From here on things did not develop any longer in terms of centuries but in terms of decades. Twenty years later, in 1838, the Estonian Learned Society, under the wing of the University of Tartu, was founded, with the foremost objective to study Estonian language, history and folklore. Another score of years later, over a period of four years, starting in 1857, the Estonian folk epos, **Kalevipoeg, The Son Of Kalev,** was being published becoming, a few years later, the rallying point in the already stirring and soon rising wave of nationalism.

It was an achievement comparable to the publication of the Bible, both in its monumentality and impact. If one was the word of the Lord and a fascinatingly exotic story-book as well, the other carried the word of a native folk hero by a score of fascinating tales of the nation's mythical past. Here, in the consciousness of the reader two different ethnics merged, one religious, encompassing all humanity, the other national, nursing the fragile beginnings of one's national and personal identity.

The epos as such is much more than a compilation of collected oral texts, it is the fruit of a herculean creative effort, a truly heroic literary feat by one single man, and as such unique in the whole history of literature.

The man was Friedrich Reinhold Kreutzwald. Having begun his life in 1803 as the son of a serf, he had managed to forge his way up to the status of a country surgeon. His interests, however, were varied and scholarly, bringing him into contact with a score of brilliant minds not only in his own country but in Western Europe and Russia as well. Feeling close to the people, he soon started championing the creation of a truly national literature. At the same time realizing the inherent tendency of folkpoetry to emphasize the most typical and essential elements conducive to the growth of a national feeling and tradition, he took to the task of forging scattered prose bits of existing folk legends, which he believed had formerly constituted a complete heroic story, into a monmental poetic folk epos, filling the gaps by himself.

The resounding response it received did not come from home circles alone but also from philological and literary circles abroad, from Berlin, Helsinki, Budapest, and St. Petersburg.

As it was, **"Kalevipoeg"** appeared right as the first stirrings of the Estonian national awakening, a period of twenty years, lasting from 1860 to 1880 and culminating in a national song festival in 1869; therefore it could not and did not remain a purely literary enterprise but soon turned into a powerful sociopolitical tool in establishing a clearcut national identity for all practical purposes to come and opened the floodgates for individual patriotic poetry: lyrical, romantic and optimistic.

The lasting symbol of that period is Lydia Koidula (1843 - 1886), its most revered poet and penwoman, whose poems, set to musiic, are to this day sung as much as they are recited. Capitalizing on the enthusiasm generated by the song festival, she now introduced theatre into the Estonian culture fermentation, primitive as it was and without a shred of theatrical tradition or experience. It was another lasting victory. Writing original plays and adapting others from Geman, acting as a producer and director, she laid the foundation to the Estonian National theatre - taking its leaven from rural Estonia, its artistic bearings from the West. The keynote was prose-realism, fashioned by Estonia's socio-economic fabric. Pilloring bigotry and pettiness, and not flinching from social satire, she managed to accentuate national individuality both in its negative and positive shadings, thus establishing a long lasting model for all playwriting to come. From here on the enthusiasm for theatre spread like wild-fire all over Estonia with amateur stages coming into being almost in every village, turning the primitive stages into the most decisive tools for self identification, both national and individual, educating the people in the spirit of opposition to the prevailing oppression, emphasizing equality and calling attention to the lasting value of folk poetry and encouraging writers to use its materials.

The role of the theatre in the development of the Estonian culture and literature was inestimable, the more so as during the following years intense russification, combined with harsh censorship, barred the Estonian language from all official institutions, with the exception of public baths and - theatres. Playhouses then, by the sheer force of circumstance became the centers of the nation's strivings for cultural independence from where there was only one step to the claim for national political independence. No wonder then that with the help of various societies which appealed to the entire nation for funds, three impressive playhouses went up in less than one decade, from 1906 - 1913. At the same time a wave of enthusiasm for collecting folklore burst forth. Thus in the struggle for attaining cultural autonomy and national independence, poetry and prose, ancient and modern, joiness forces.

At the beginning of the 20th century, Estonia, with a dense net of railroads and varied industries, was the most advanced area in the whole of Tsarist Russia. Its population now was almost completely literate, in contrast to Russia whose illiteracy was about seventy percent. The number of literary publications had climbed up to 400 per year, clearly testifying to the intense intellectual fermentation in process, as do the various literary societies, with "Young Estonia" as the foremost among them. With its demand for refined aesthetics, disciplined compositions and more mature subject-matter, it fully succeeded in its ambition to bring Estonian literature up to the level of that of Western Europe, so much so that already at the beginning of the First World War Estonian literature astoundingly had attained results that stand comparison with the general level of the contemporary European literature.

All of this had occurred in less than fifty years, the whole process having begun with the simple lines of unwritten folk poetry. During the movement of national awakening, poetry had occupied the leading position, followed by historical stories romantisizing the ancient past. Now realistic novel and realistic playwriting, both socio-critical and analytical, were making headway.

In August Kitzberg (1855 - 1927) The National Theatre had found its first truly professional and brilliant playwright, prolific and equally effective with dramas, tragedies and comedies.

In Eduard Vilde (1865 - 1933) we meet a widely traveled, deeply erudite story-teller, a serious novelist and a playwright with exceptional wit and wisdom who did tackle not only social issues but was the first one to bring advanced socio-philosophical ideas and individual psychology into the perimeter of the novel together with an unprecedented clout in behalf of feminism.

It is fair to conclude then, that the following, historically important events, such as the Declaration of Independence in 1918 and the ensuing war against German and Soviet Russian forces, brought to a victory in 1920, could be considered as direct, organic extensions of the nation's cultural strivings in which literature and theatre had played a decisive role. With the coming of Independence their importance did not wane. Now the number of publications grew to an unprecedented extent; the Writers' Union was founded and the highly respected literary magazine, **Looming,** began its life in 1923, immediately becoming the acknowledged forum for writers; soon after an annual literary contest was launched; in 1928 The Estonian Centre of The International P.E.N. Club was founded and is still active, its membership comprised of Estonian literature on the international arena.

With the coming of Independence romantic lyricism and an exhorting patriotism in poetry had given way to realistic impressionism of refined sensibilities and textural richness brimming with exuberance and enthusiasm for life, open, however, in an equal measure to pain and suffering and anxiety in a constant struggle to fend off resignation and defeatism.

Here should be mentioned Marie Under (1883 -) the most incandescent, most read and dearly beloved poet of all, whose creative impulse over a long period of time, from before the Independence, during the Independence, and through all the harrowing years of war and suffering and exile, had constantly struck the very chords of Estonian sensibilities.

In prose - in novels, short stories, no matter what the experiments with various "isms" floating in from abroad, realism forged ahead. However, it hardly stopped at surface realism depicting only the visible and audible; it was a realism that kept digging ever deeper into the dynamics of life, ever more employing psychological insight and philosophical argument.

Here we meet the monumental figure of Anton Hansen Tammsaare (1878 - 1940), the master of Estonian epic novel as well as of short stories and allegorical fiction, at times an extraordinary playwright with a cutting blade of irony, a psychologist to boot and a philosophically inclined analyst of society and the world and man at large.

The case of drama was greatly furthered too. In the mid 30's there were in Estonia as many as twelve professional repertory theatres. The evergrowing demand for original plays now had to be supplemented with adaptations of novels which soon became known as plays in their own right. The period gave to the Estonian theatre an amazingly prolific, kaleidoscopically versatile master of comedy, Hugo Raudsepp (1883 - 1952), fully comparable to Aristophanes of the ancient Greeds wit, colorfulness and resourcefulness.

This flourishing literary culture was far from being intellectually or regionally self-contained. Along with original works a great number of translations from other languages were published, establishing cultural ties both with Northern and Southern European cultures as well as with North America. At the end of the short period of Estonian Independence, on the eve of the Second World War, the Estonian reader could enjoy all the world's classics in her own mother tongue together with modern foreign writers, form Mallarme's poetry to Groce's **Aesthetics,** from E. A. Poe's horror-stories, Sinclair Lewis' social satire, Mark Twain's humor, to D. H. Lawrence's **Lady Chatterley's Lover,** not to mention German and other Central European writers.

Whether in novel, play, or poetry, a balanced affirmation of life was to be found at the bottom of all of them, the very tie with all creation which had already manifested itself in the Estonian folk poetry together with the determination to transcend all suffering. Not long ago it had helped the illiterate peasant to gain the status of a self-assured, independent farmer who continued to consider his fields and forests as something much more than just sources of production. Nor did the urban society, removed from the land barely by one or two generations, lose those deeper ties with existence, only now they were feeding more refined aspirations on a much higher cultural level.

To this flourishing literary culture the Second World war with its devastating foreign occupations gave a fatal blow. In 1940 - 41, the Soviets rolled over the country; then came three years of Nazi rule followed once more by the Soviets. Now all creativity in Estonia has to follow the normative aesthetics and ethics of communist totalitarianism, generally called "social realism", which, obeying certain political imperatives, is far removed from genuine realities of life, and the short period of independence is now a memory comparable to the short nordic summer during which all things grow and mature rapidly. That is, perhaps, why the various Estonian refugee groups, the Estonian ethnic communities abroad, have such strong cultural ties, why they, after two decades of independence by three decades of exile, haven't lost their cultural identity.

In the fall of 1944, facing another Russian onslaught, tens of thousands of Estonians fled the country, totalling about seven percent of the nation's one and a quarter million population including half on the professional and intellectual population. It is noteworthy that once abroad, very few succumbed to defeatism, resignation, or desperation. Wherever they happened to settle, be it in Sweden, Canada, West Germany, France, Holland, Australia, or even Africa and Argentina, cultural ties with their own kin all over the world were quickly established, newspapers and publishing houses founded, literary and cultural periodicals launched. "The Estonian Writer's Cooperative", the most representative of all the publishing houses, centered in Lund, Sweden, has been for about thirty years publishing novels, short stories, memoirs, poetry, and monographs. The distribution is fashioned along the lines of a book club with subscribers in every corner of the world. The Estonian P.E.N. Club was revived in 1947 and has been highly active on the international literary arena ever since.

It is fair to conclude that a literary world of its own, distinctly Estonian, has been created by these refugees. What is more, for about two decades its literary output exceeded that of the homeland under the communist rule by a wide margin. From 1945 - 65 fewer than 65,000 pages were published in Soviet occupied Estonia as against 95,000 in the free world. It is not a literature bent down by nostalgia or echoing of complaints and lamentations, although these traits are not missing; however, it is never without defiance, exploratory forays into the present environment, reassessment of the new situation, and a search of new wells of vitality. Although the refugee writers have established close contacts with modern western literature, they have not jettisoned those primordial ties with all creation which so strongly manifested themselves already in Estonia folk poetry. Estonians have preserved their ancient and intimate relationship with nature which so many nowadays have barely started groping after.
started groping after.

In Soviet-occupied Estonia the literary output during the last couple of decades has increased constantly, with its stunted realities of superimposed optimism far removed from genuine experience, which now more than often, is to be found hidden in between the printed lines. Lyrical poetry quietly manifesting the genuinely Estonian attitude to life through nature seems to be the only genre able to avoid loud slogans and boisterous propaganda.

As it is - free Estonia is still to be found abroad, in the West. It frequently astonished an American, Mrs. Marion Foster Washburn, who, after having toured free Estonia, in her book "In Search Of A Happy Country" (1940) exclaimed: "No poverty! No unemployment! No illiteracy! - A democracy! - Estonia."

The Multi-Cultural Connection

MODEL # 4 "HEROES, SUPERMEN, AND GOOD GUYS: WHO ARE THEY?"

BACKGROUND: Whatever the group, whatever the time and place - each culture has its own pantheon (or set) of heroes, pleasing personalities - the good guys or girls who appeal to the group members and their value system.

ESTONIAN PANTHEON	AMERICAN PANTHEON	OTHER (SPECIFY)

CONSIDER: which figures - past or present, real or imagined - would you place in the Estonian pantheon? In the American pantheon? Comparisons?

TO DO: Complete the pantheon for any culture or group that could be found within America. Be specific!

Give good reason for your choices!
Rate the choices in terms of importance!

The Multi-Cultural Connection

MODEL # 5 "NATIONAL AND CULTURAL SYMBOLS : WHO AND WHAT ARE THEY?"

BACKGROUND:

Each country and culture has symbols that tie its people together. The symbols must be clear and easily recognizable by all. Thus, the television ad which says, "Baseball, hot dogs, apple pie, and Chevrolet" - and we recognize the country instantly as - America.

CONSIDER:

Read the shortened version of Eduard Bornhöhe's "Tasuja" - "The Avenger" in the curriculum guidebook. Record all the references you can that could be considered as national symbols by Estonian people.

TO DO:

Rewrite Bornhöhe's story using a setting from American history. Title it - "The Avenger : American Style." Change whatever detail you must; however, keep your basic story realistic and believable.

Which recognizable American symbols will you include? Which symbols are universal?

The Multi-Cultural Connection

MODEL # 6 "SENIOR CITIZENS: THE THROW-AWAY GENERATION?"

BACKGROUND: In Figure 1 are terms which appeared in the Estonian poem "Vanaema" - "Grandmother" by Anna Haava. Figure 2 brings out terms which have recently appeared in our newspaper stories and ads concerning our senior citizens.

Figure I

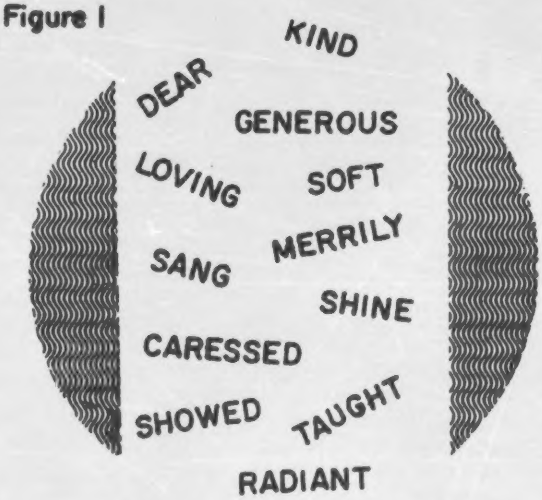
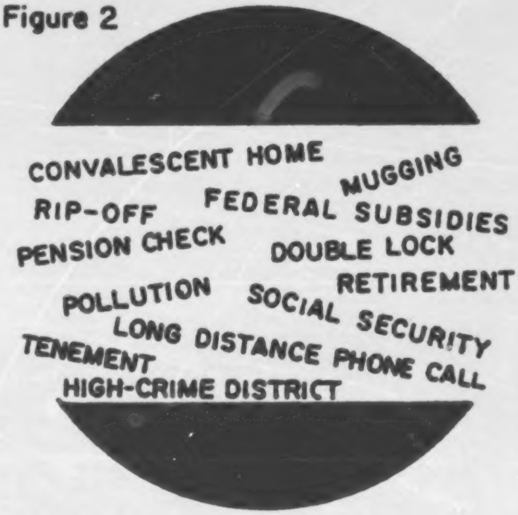

KIND
DEAR
GENEROUS
LOVING
SOFT
SANG
MERRILY
SHINE
CARESSED
SHOWED
TAUGHT
RADIANT

Figure 2


CONVALESCENT HOME
MUGGING
RIP-OFF
FEDERAL SUBSIDIES
PENSION CHECK
DOUBLE LOCK
RETIREMENT
POLLUTION
SOCIAL SECURITY
LONG DISTANCE PHONE CALL
TENEMENT
HIGH-CRIME DISTRICT

CONSIDER: What huge cultural gap is indicated by Figures 1 and 2? Why has the issue of aging and the aged come more to the forefront of attention in recent years in our country?

TO DO: In most older societies - including the Estonian - the problem of the aged and their care was handled by the family. It was the moral obligation of the younger members to see the older members through, including taking them into their homes. It used to be that way in America, too. What largely changed it?

Pretend that you are a noted sociologist who has been studying the problems of the aged in America. You have been charged with presenting a scholarly paper proposing solutions to the problem to a group of experts on the subject. You proceed:

TOPIC SIX: ESTONIAN FOLKWAYS AND FINE ARTS

To divide up the arts and the cultural expression of a people into specialized segments would be an error. To understand the essence of a folk, including the Estonian folk, one must really look closely at the **totality** of that group's expression and life - song, dance, games, art, foods. However, rarely is that possible in practice. There is usually too much to consider all at the same time and one who is unfamiliar with much of the material can easily become lost. Therefore, the whole area of the folk arts and customs is generally broken down into more mouth-sized bites. This has been done in this section as well. It is hoped that as the teacher/student gets more deeply into the various aspects of the Estonians' cultural expression he/she will nonetheless try to think of the big picture and the whole process. To the Estonians through the ages, song, dance, games, food, life, work, death have been inseparable. They must ultimately be considered together. So, too, with the learner who is trying to get to the essence of the culture.

CUSTOMS AND FOLKWAYS

It is usually difficult to discuss a group's customs and folkways. First there is the problem of what to include and what to omit - it's such a huge, wide-ranging topic. Then, too, there is the problem of authenticity. Is the custom really an Estonian one? How strong are the foreign influences? Is the custom a national one or limited to an isolated region? Finally, there is the issue of time. How far into the past should one delve?

No great attempt has been made here to be overly systematic; nor is this section meant to be the final word in a large and complex topic. Rather, it is a mere sampling of the mores and values of a people. As far as time reference, it would seem that the 1860 to 1900 and 1900 to 1940 blocks would be useful for purposes of periodization. 1900 is a useful general landmark because by that time Estonian society had become increasingly urbanized and subject to western European trends. One might say that what preceded the 1860 to 1900 time period might most properly be labelled as the traditional or agrarian phase of the Estonian expression.

The 1900 to 1940 period was an age of cultural flowering which saw societal and economic changes, independence, the cultural and artistic "take off" point for Estonian expression. To speak of it as a cultural "golden age" might be an overstatement; that phase had probably not yet occurred though the signs of its coming were strongly evident in many ways. Of course, this promising beginning was to be largely nipped by the disasters of World War Two and its aftermath.

The period after 1940 is a mixed bag because the culture was physically disrupted. Many thousands of people fled abroad, where they kept some of the older customs and added many new ones. The mass of the population which stayed behind was to be jarred and buffeted by tremendous change, physical and cultural shock, and a foreign, enforced form of culture modification - by the Soviets.

When we talk about Estonian customs and traditions, we talk mostly about the pre-1900 period, the traditional phase. The 1900 to 1940 phase involved so much change, so much adaptation in the culture. Yet, that book was essentially not completed for the final chapter could not be written. Indeed, it was to be cut short by the catastrophic series of events following 1940. The period of the last few decades is a time of foreign-imported, Soviet-initiated changes in the basic fabric of Estonian culture that needs to be viewed from a contemporary global perspective. So, too, for the thousands of other Estonians who are today dispersed world-wide.

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Marriage. Proud was the Estonian mother who could quickly and advantageously marry off her daughter! In this respect, Estonian values coincided with those of many other cultures; the "good match" has long been admired. Forbid the situation whereby the daughter was left a **vanatüdruk** - "old girl." She often became an object for jokes and knowing smirks by villagers. The **vanapoiss** - "old boy" - could, however, usually enjoy bachelorhood with considerable respect and esteem. It was said that he was "too clever to be caught by the girls" or that he was a **tõsine mehine mees** - "a serious manly man!" Indeed, a man was expected to be fully mature, firmly established in home and work, and financially secure before he contemplated "taking a woman." This helps to account for men often marrying late in life and wide age differences between husband and wife.

Romantic love seems to have had a relatively small role in marriage consideration. Personal mannerisms, health, vigor, cheerfulness, and family economic position weighed more on the prospective groom's mind when contemplating a possible bride. It was said that love would follow marriage - when the couple got to truly know, understand, and respect one another. In any case, the Yankee old adage of

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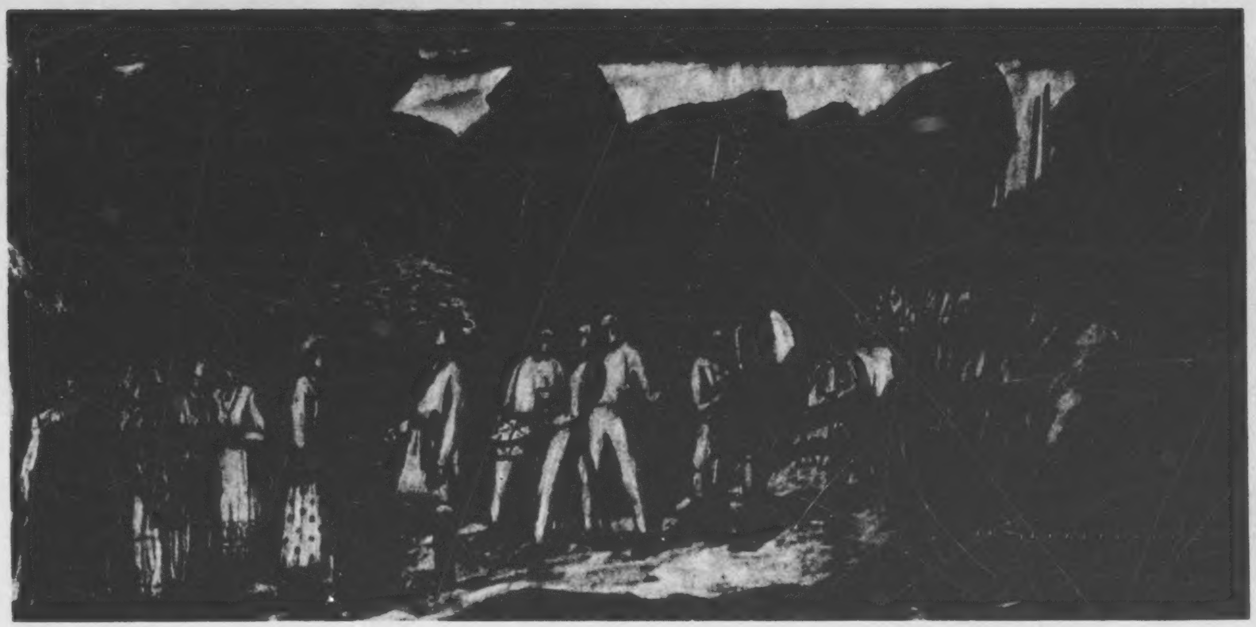

"Courtship" by Kristjan Raud.

"Kissin' don't last, good cookin'do" was pretty well followed. This was necessitated, too, by the fact that marriage was **not** only a personal thing involving two people. It involved the union of two clans! A girl, when she married, moved into her husband's household which might well include several generations of his family. Thus, she had to possess all kinds of qualities of patience and forcefulness, understanding, and insistence. She joined a new family and had to fit in. Naturally, people being people, there were problems and there are many jokes in Estonian lore about "two cooks spoil the broth" and other in-law stories.

Kosjaskäimine - courtship - was a formal and well-defined process. The boy visited the girl's home and parents while he had his own "father's man" along; this fellow had to be a clever and experienced talker and bargainer, especially when it came to the important matter of the **veimevakk** - dowry. Particularly was this important when the bride-to-be was in line to her father's property. By old Baltic law, women could not inherit real estate. Thus, families with a daughter or daughters only might see quite a few hopeful suitors. Mutual gift-giving would usually accompany the official courtship sessions. Rounds of toasts might be drunk of **vana valge** - "the old white stuff" (alcohol).

Because the church played a prominent societal role, prospective marriages were openly proclaimed from the pulpit for several sermons in a row. The pastor would firmy tell listeners to "Speak now or forever hold your peace!" However, it was still a man's world! If a girl had been sexually indiscreet, had become pregnant, the preacher would openly announce that "The girl had erred!" Then, the wedding would proceed!

The girl, as in most cultures, was the victim of double standards. A centuries-old custom in Estonia, as in all northern countries, had been **ehalkäimine** - "The Coming of the Sunset Glow" practice. Frowned on by the church, it had survived in the folk culture.

In the warm summer months, it was customary for young girls to sleep outside or in outbuildings and sheds on beds of soft birch leaves or hay. It was also a time for courtship. Young men who had passed confirmation - aged eighteen of over - were eligible to visit the girls at sunset and, if allowed by the girl, to spend the night with her. This did not necessarily imply sleeping together or sex, though it might include it if both parties were willing. Actually, it was a custom mostly intended to allow the young people to get to know one another since people tended to live far apart and the normally long workdays kept the young people separated.

Ehalkäimine - and ancient custom - was often the only private time young people might enjoy together because the homes were crowded with several generations of people. Often, these encounters or "dates" led to formal courtship and marriage. For centuries, they were an accepted part of the folk culture. The church for its part either looked the other way or openly condemned it. By the 1800's with

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more western influences coming - particularly the Victorian age with its strict code fo morals -**ehalkäimine** came to be harshly criticized, especially by the new, educated middle classes, and it fell into disrepute, and died out even in the countryside. It was no longer considered "proper" by society. Actually, the girl had not been as defenseless as it might seem, however. All her life she had been taught by her mother to prepare for courtship, or as the ancient song says:

Don't you believe the boy's stories,
he will cheat you half the night,
he will lie to you until the light of day,
he promises to really marry you,
he promises with his words, to give his heart.

He gets up in the morning,
turns his back, gives a critical eye:
"Tricked that girl,
fooled that maiden,
she was previously a loose woman,
who believed the snake's story,
the snake's story and boy's smooth lines."

Another, even more prominent custom was that of gathering at **kiigemägi** - "hill of the swings." This would be a higher spot by the village where young and old alike would gather on summer evenings and Sundays. Huge wooden swings accommodating whole groups of people were constructed there. Food would be brought along; often there was dancing; the sound of a **torupill** (bagpipe) or a **kannel** (zither) could be heard. A whole folkway developed aroung **kiigemägi** - a simple, earthy pleasure of a simple, hard-working people.

"Spinner"

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The Wedding. This lasted anywhere from two days to a week. And, well it might! It was one of the highpoints of a person's and family's life. And, it was for life, since divorce was unknown. Commonly, the celebrating was divided between the two homes; later, more commonly at the bride's. The number of customs was many, and they varied considerably from county to county. Generally, the number of formal participants was great; each had distinct duties - from handling the horses, to bringing the dowry to the groom's home, to setting up the kegs of homemade ale. The bride was not given away in church by the father; she was figuratively "bought" with silver coins or other gifts by the groom when he arrived with his entourage on the way to church. Upon leaving, the bride was blind-folded. Thus, she would not find her way back to her childhood home. At the reception, her maiden wreath would be replaced by the headdress and apron of the married woman. Also, the **veimevakk** would be brought out and the belts, embroidered shirts, stockings - all the things she had carefully prepared for years - would be given out as gifts. There was also gift-giving from the groom's side. Guests were not always formally invited; they came on their own and brought much of the food and sometimes drink with them. Other gift-giving by guests was less common; most of that occurred between the two clans. The sound of **torupill** (bagpipe) accompanied the merrymakers and the dancers. Singing contests between the two clans might go on for hours. When the guests became fatigued, they retired to the **rehetare** (threshing barn) to rest; when refreshed, they returned to the party! However, when finally the women placed bowls of sauerkraut soup in front of the revelers, it was a sign that the festivities were ended. With final good wishes, the guests left and the new life for the young couple began.

Death. The Estonian peasant, because he was so close to the land and to nature, tended to view death with something of a calm detachment, as something in the natural order of things, as birth, marriage, and work had been. As discussed in the section on folklore and mythology, it was customary before the present age for the mourners to dine together at the gravesite - a kind of communion between the living and the dead; as it was, the deceased was viewed as merely having passed on to another lifeform, under the earth. Communication between the spirits of the dead and living people went on regularly; the spirits of the dead would be sought for guidance and direction; food and drink would be set out for them on special nights. As the funeral itself, relatives and friends would come uninvited, bringing food with them. A funeral might go on for two days and involve considerable formal eulogizing. However, a reasonably positive tone was the final aim of the proceedings - that what had occurred was sad and unfortunate, but that life and work would have to go on. Thus, at funeral the bond between the old and the young, between the generations, between the living and the dead was renewed. It was a kind of a restatement of purpose and a symbol for continuity in the culture!

Põllumees (farmer) of the past century.

FOLK COSTUMES, ORNAMENTS AND HANDICRAFTS

by Ilvi Joe Cannon

Folk-costumes, ornaments, and handicrafts are products of a people's centuries old history. Many factors come into play in the detemination of the form of these objects and the materials used. Climate, *geography, available natural resources*, and the economy are the most obvious factors. Traditions and customs, also, play a considerable role in the make-up of these products. And a people's creativity and artistic talents are revealed in the choice of color combinations, patterns, and decorative designs.

These observations are applicable in the study of all cultures, and, naturally, also apply when you look at Estonian folk-costumes, ornaments, and handicrafts.

Let us look at the folk-costumes first. All the women's skirts and men's trousers and coats are woolen. The reasons for this are that Estonia is a northern country, with a relatively cold climate, and wool was acquired locally from sheep. Likewise, the skirts are always made of bleached-white linen, because flax was a locally grown product.

Historically, the wool and linen were spun, dyed or bleached, woven, and sewn at home by hand, until about the 19th century when more and more changes were introduced by industrialization and greater commercial intercourse with foreign countries.

For example, the most widely used colors, besides the dark brown or white from sheep and the white from linen, were yellow, red and green because they were obtained from local plants and roots. However, from the beginning of the 19th century on, the use of blue color becomes more prevalent in the costumes of men and women. Before that, blue color was difficult to get, but then, blue indigo was imported in greater quantity. Similarly, by the same century fewer and fewer people would make the costumes themselves because tailors and seamstresses had become more abundant.

Influences by geographic neighbors are inevitable. Thus, we share a tunic-type shirt with our Baltic neighbors, the Latvians and Lithuanians, that has no shoulder seams. The shoulder is marked by a sewed-on piece of fabric that is often decorated. We also have in common colorful woven belts, wreaths on maidens' heads, certain brooches, and in earlier times seamless wrapped-around skirts.

Our geographic proximity to the Slavic people is strongly evident in the southeastern region of the country, most significantly in the Setu costumes, which have very few Estonian features, and are, therefore, almost completely Slavic. For instance, the Estonian woman's shirt sleeves have no decorative stitching, whereas the Setu's is quite elaborately done; the Setu's belt-ends hang freely from the waist - in Estonian costumes the belt is wound around the waist tightly with the ends tucked and hidden under the wound layers; the Setu man's shirt is worn outside the trousers and belted - something that is anathema for an Estonian man's costume, albeit in the southern region of the country men still wore their shirts outside trousers until the latter part of the 19th century. Also, the Setu man's knee-high socks are colorfully woven, whereas men's socks throughout the rest of the country are of a solid color, most of them brown or blue, but also some gray or white.

The many years of Swedish presence in our country also left their imprint on our folk-costumes, most noticeably in the off-shore islands and western Estonia.

Basically, the costume is derived from the need to protect the body against the elements. Thus, as the weather becomes colder, more garments are added in order to keep warm. As a result, the Estonian peasant was very familiar with the "layered look." In simple societies additional features appear as expressions of the people's beliefs, and very often especially of those related to evil spirits. Thus, a belt was believed to give support to the body and it was wound aroung very tightly. In time, it was also believed that the belt makes the body stronger and protects it against illnesses. Therefore, women often went to sleep with tightly wound belts around their waist so that " the body will not stretch out" while in repose.

Gloves were believed to protect one against harm and evil spirits, and could be seen worn even during warmest summer days. Likewise, metal ornaments were believed to possess similar qualities and were worn more to ward off evil spirits than to satisfy and aesthetic urge.

The expression of customs is particularly evident in women's costumes. A young girl, upon entering adolescence, received a woman's outer garments, a wreath, and silver ornaments. Because it was believed that evil spirits lurked around brides, her face was often covered with a cloth decorated with appropriate motifs. This practice became incorporated into the wedding ceremony. In addition to the face cloth, the bride also received an apron on her wedding day. In some sections of the country a young bride would wear certain kinds of ornaments until the birth of her first child.

Without a doubt, a wedding was the most significant event in the Estonian peasant's lives. For the occasion were prepared the most beautiful costumes as well as other objects - ale mugs, home decora-

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tions, chests, chairs, saddles and so on. The bride's trousseau which was already begun by her mother and the bride when she was young, consisted of a variety of colorful garments and linens. As part of the wedding ceremony, the bride distributed gifts to the members of the wedding party. These gifts consisted of handmade towels, belts, stockings, mittens, tie-strings, and other carefully made items that will be discussed in the handicrafts section.

Wedding celebration in the traditional style (sculpture)

Over the years more than a hundred different costumes developed in Estonia. How did so many distinct groupings develop in such a relatively small country? We have already mentioned the influence of neighboring people. Then too, the peasant, who lived in an immobile society, made his garments in isolation using materials readily available to him. This resulted in many differences in design and color. In more recent times, the new dyes, threads, and techniques were used in the preparation of the costumes. Especially from the middle of the 18th century on the changes are accelerated. Certain solid colored skirts are replaced by vertically striped ones; the headscarf, the original headcover, is replaced by different caps; the relatively coarse wool threads used in decorative stitching are replaced by imported silk threads; stockings and shoes become more prevalent - resulting in the over-all effect of a more colorful costume.

Yet in the midst of this rich variety one can still perceive basic common features that existed in ancient times. Basically, the women's costume consisted of a bleached linen, wide, long-sleeved shirt which reached down to the ankles. In the summer, simply the shirt was worn, belted at the waist and fastened at the neck with a horse-shoe brooch. In the winter either a solid color, usually dark brown, wool cloth was wrapped around the hips and secured to the waist by means of a belt; a short jacket was added, often under it a colorful scarf that covered the shoulders. Sometimes a **soba** (rectangular shawl) was worn over that, and when going outdoors, a long overcoat was added, or a fur coat when really cold! The legs and feet were wrapped with strips of cloth which were cross-bound with thongs attached to sandals, and called **pastlad. Pastlad** began to disappear by the last century to be replaced by shoes. The neck was decorated with beads, the hands with rings and bracelets, usually made of silver. The use of earrings was not known among Estonian women.

Men's costumes consisted of a linen shirt, a wool coat that usually reached the knees, wool trousers, linen leg wrappings, and again **pastlad.** In the winter men wore long wool coats or fur coats and a hat. They also wore metal ornaments; a **sõlg** to fasten shirt neck holes; necklaces, bracelets, and rings - not so much for decoration as for protection against evil spirits.

By the latter part of the 19th century the folk-costumes were threatened with extinction. Land reform and industrialization brought with them more western European ideas and the newly freed peasant seemed to want to shed the thngs associated with his bondage and to emulate the ways of his former masters. Although the leaders of the awakening period discouraged the abandonment of folk-costumes and ridiculed those girls who sought "German clothing," it was to no avail. About the only times one would see the costumes worn were during the song festivals.

Fortunately, the Estonian National Museum in Tartu started to collect folk-costumes and artifacts throughout the land and to catalogue them under the leadership of I. Manninen.

It was not until the period of independence, however, when interest in the folk-costumes revived,, due to the work of some organizations, the development of a sense of pride in one's heritage, and the proliferation of handicrafts.

When do we wear our costumes now? Whenever we dance our folk dances, whether for a foreign audience of for ourselves at a celebration, we wear our costumes. Generally speaking, the members of the choir, and others who appear "on stage" during the annual observance of the founding of Estonian Independence, wear their costumes. Quite a few members of the audience also come dressed in costumes on this occasion.

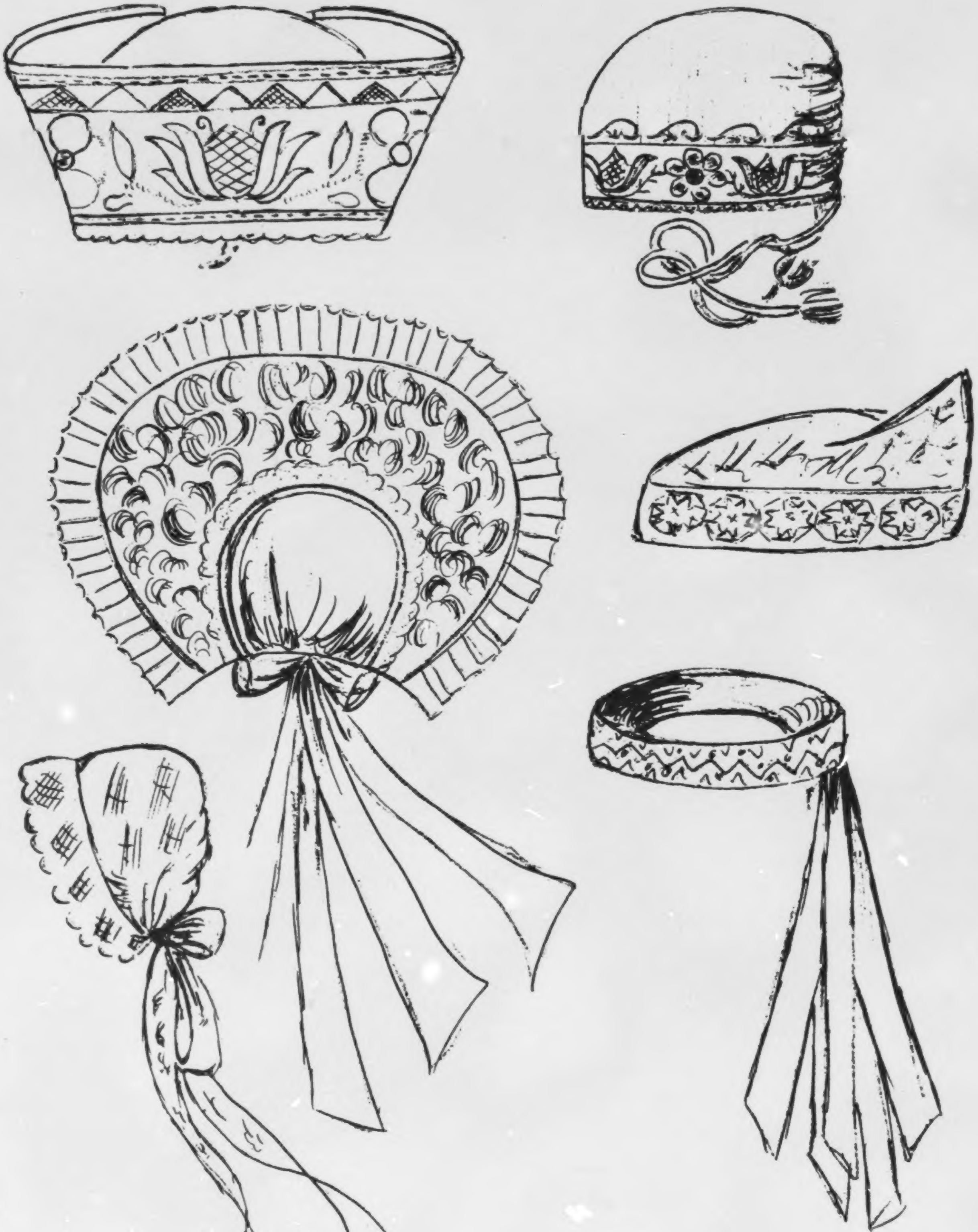
Every now and then a bride will choose to be married in her costume, and will ask her attendants to wear theirs. Or if the bride is in traditional white, the bridesmaids sometiimes are dressed in costumes.

Occasionally there are international festivals in which we participate in our costumes. And I have gone to funerals where the deceased is buried in her folk-costume.

A DESCRIPTION OF TWELVE DIFFERENT ESTONIAN FOLK COSTUMES

Let us now look more closely at some costumes from the four sections of the country and how they differ from each other. We have over one hundred identifiable and distinct costumes, at least one in each township, but we can't possibly talk about all of them here. We are going to look at twelve costumes: three from the northern region, two from the southern region, two from the west coast, four from the islands off the west coast, and one man's costume from the west coast region.

The northern region, on the whole, has the youngest origins and greatest uniformity. The salient feature is **käised,** which is a unique garment of wide sleeves held together by a short overblouse that is embroidered with floral patterns and bordered with lace that barely reaches the waistline. Evidence indicates that these colorful blouses used to be embroidered by destitute German women, and hence the German influence in these motifs.



Traditional women's headwear of various localities.

The collar and shoulder band are decorated in color harmony with the rest of the costume. The neck opening in front is secured with a **prees,** which is a brooch decorated with red stones generally, but sometimes with green stones. Also, a variety of necklaces is worn which in former times, history tells us, were so abundant that a buller could not pierce the metal.

The midcalf length pleated skirt is either horizontally or vertically striped with different color combinations, depending on the township, and woven of wool. Around the waist is worn a tightly bound belt woven mostly with conservative colors, evidently not to distract from the colors of the **käised.**

Most common headcover for women is a brocade mound-shaped cap with silk ribbons attached at the back, and a wreath for maidens. Sandals with thongs cross-binding strips of cloth wrapped around the legs began to be replaced with knit stockings when knitting became known in Estonia at the latest during the latter part of the XVII century.

Slides shown with the northern region's description are (see related slide show):

Rapla woman #16
Kadrina-Ilumäe woman #07

In the south, the chief characteristics are a long-sleeved linen shirt, long-sleeved waist length jacket of wool, vertically striped wool skirt, and geometric patterns used in the decorative stitching with a variety of techniques.

The **Rõuge** costume is rather typical; a striped wool skirt, belt, simple white cap, linen shirt that has sleeves decorated with geometric designs, and a dark blue vest, often topped with a colorful scarf. For jewelry a rather large **sõlg** is worn on the shirt. Regarding the size of **sõlg,** the rule of thumb appears to be: the farther south you travel, the larger the **sõlg** becomes, with the largest size worn by the **Setu** women.

Having referred to **Setu,** let us continue to pursue it. Another remarkable thing about this costume is that it differs radically from the other costumes, and therefore, constitutes a class of its own.

The jumper-like garment is navy blue or black, with an opening in the front. The edges of the neck hole, arm holes and skirt hem are trimmed with a red woolen band. The belt also is tied differently. It's wound around twice, tied in the front, and the ends allowed to fall freely from the waist. Often an apron is worn, with the preferred color being red.

The blouse has extraordinarily wide sleeves, with richly decorated upper halves and cuffs of dark red threads. As mentioned earlier, in the Lake Peipsi region are found women's sleeves that are decoratively stitched - a result of Slavic influence.

The traditional headcover is made of a long and better than a foot wide strip of white cloth that has elaborately decorated ends. By a complicated method the cloth is arranged around the head so that its ends hang down the back all the way to the bottom of the skirt. Midway down, the cloth is caught to the waist by the belt for support, because the weight otherwise would pull the cover off the head. The headcover on the slide is a much simpler one and of a newer style.

Probably the most impressive feature of the **Setu** woman's costume is the ornaments. According to tradition, during festivals and holidays a woman had to carry all her wealth on her chest. The **Setus** also believed that a maiden had to show wealth in order to catch a man. Accordingly, it was not uncommon for a farmer "to sell a cow from his barn" in order to deck out his daughter with silver. It was not unusual, therefore, that a woman would be loaded wiht an assortment of silver from the neck to the waist. Besides the immense **sõlg,** many chains to which are attached coins, crosses, and charms, are also warn, sometimes the total weight reaching six to seven pounds.

Stockings are generally solid white of gray, and sometimes colorful with designs which really do not show due to the length of the skirt.

The black shoes have low heels.

Slides shown with southern region's description are:

Rõuge woman #17
Setu woman #12

Along the west coast of the country we again see the long sleeved linen shirt and wool skirt as a basic garment. Most of the skirts are striped, but some are plaid. Generally, a vest is also an integral part of the costume.

In the northern part of the coastal area, the striped skirt, which tends to have red as the dominant color, is generally hemmed at the bottom with a four inch wide cloth band that also is red for the most part. Around the waist is wound a long belt.

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Island women of a bygone age.

A distinctive feature of the shirt in this area is the lack of a collar. The cuffs and sholder bands are decorated with needlework.

The vest is either navy blue or red with large plaids. Many of the costumes also have colorful fringed silk scarves worn over the shoulders and fastened in front with a pin, or tucked into the vest.

For ornaments are used medium sized **sõlg, prees** and an abundance of silver chains around the neck.

On the head is worn a mound-shaped hat, made of silk, from which hang ribbons in the back to the waistline.

White stockings ae generally worn, and low-heeled black shoes complete the footwear.

In the southern part of the coastal area the skirts are not much different from those in the north. However, the women's shirts have turned-down collars, some of which are so wide that they cover the shoulders. **Pärnu-jaagupi** shows this style of collar, which is also edged with lace. The shirt is fastened in the front with a **sõlg.**

The black, wool jacket is either sleeveless or with long sleeves, deep V-cut opening that is decorated with images of red frogs and fastened at the bottom with one hook.

It has the traditionally worn belt that is partially hidden by the jacket.

For headcover the women wear a hoof-shaped hat of red silk, bordered along the bottom with lace, giving a halo effect. Colorful ribbons are attached to the hat in the back and they fall to rest on the middle of the back.

For footwear, it is primarily white stockings and black shoes.

Slides shown with the west coast's description are:

#14 **Pärnu-jaagupi** woman, two versions, standing up
on slide
Häädemeeste woman, sitting position on slide

On the islands off the west coast we have a large variety of costumes. Let us look at four of them.

The first one is **Kihelkonna,** which comes from the largest of the islands, Saaremaa. The wide black skirt has accordion pleats. The technique by which these pleats were make is quite impressive considering that steam irons did not yet exist. The material was folded into narrow, even pleats that were secured with a basting stitch. The edges of the pleats were dampened. Then, the whole cloth was wound around a pole, with the pleats perpendicular to the pole. Then, it was placed in a warm oven, taken off the pole, and laid flat on a table. Onto the fabric were laid hot loaves of bread to smooth it out.

Along the bottom of the skirt runs a red border plus a narrow band of horizontal stripes above it. The solid color skirt is very uncommon on the islands where most of the costumes have vertically striped skirts.

This costume's shirt has another uncommon feature for the islands. Whereas the rest of them have collars edged with lace, **Kihelkonna's** is without a collar.

The salient feature of the islanders' costumes is a vest. **Kihelkonna's** is so short that the shirt can be partially seen above the belt. All of its borders are trimmed with red tape and the front panels have attached ribbons of various colors and pewter ornaments.

Of course, the tightly wound belt is there, and the married women wear an apron. From the waist hangs a fully decorated pocket, as shown on the slide. The wearing of a pocket in this manner is common among the Finno-Ugric people, whose skirts were made without attached pockets.

On the head is worn a high headpiece that is completely embroidered with floral patterns.

The next costume is from Muhu island. It is called **Muhu bride.**

Having said that the salient feature of the islanders' costumes is the presence of a vest, we have to contradict ourselves by mentioning at the outset that **Muhu bride's** costume differs from the other islanders' by its absence of a vest.

A vertically striped skirt is short, reaching just below the knee, which gives full view of colorfully knitted stockings, unfortunately not worn on the costume on the slide. The bottom of the skirt is bordered in more recent times with a dark green edge that has stitched on it multi-colored clumps of flowers.

The collar, shoulder and breast panels, and the cuffs are decorated in cross-stitch with white, red, black and light pink threads. The collar and cuffs are edged with hand crochet lace. At the top of the neck opening in the front is worn a **prees** and below that a **sõlg.**

Around the waist the costume had a wide leather belt with a motif-laden brass buckle.

The headpiece resembles **Kihelkonna's** in shape, but the motifs stitched on it are distinctly **Muhu** and in harmony with the rest of the costume. The same morifs are used on the apron, which has sequins, pearls and buttons stitched to it for decoration.

From Hiiumaa island originate the next two costumes: **Emmaste** and **Pühalepa.** The costumes on this island resemble those of northern Estonia more than those of neighboring islands in that they have vertically striped skirts and **käised** - those wide white sleeves with a decorated overblouse. But, they have many features of their own that distinguish them from the mainland grouping.

The colors in the skirt are said to have been taken from the rainbow.

Käised has a stand-up collar with fine stitching in a variety of techniques. The bottom edge of the bodice is worked with hemstitch. The neck hole is fastened with a closed horse-shoe brooch that has a piece of clear glass hanging from it.

A white apron worked with lace is worn over the skirt.

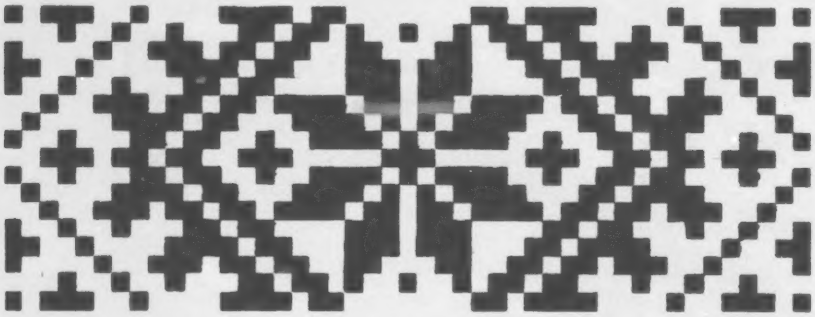
Athough belt weaving was known on the island, their costumes have copper covered leather belts to which are attached a cascade of copper chains that rest in neat rows on the lower back. To the lowest chain are attached coins. Also attached to the belt, left front, is a sheathed knife. The knife is made of iron; the sheath is of English pewter which used to be obtained from shipwrecked vessels. Another utilitarian item that used to be carried around by women is a container full of sewing thread and needles, worn attached to the belt.

On the head is worn a red headcover that is held secure by means of a uniquely fashioned braid that includes the woman's own hair. On top of the headcover the woman wears a decoratively stitched, rather unusually made square hat.

Solid red stockings are worn on the feet with low heeled black shoes.

Slides shown with islanders' description are:

Kihelkonna woman #10
Muhu bride #11



Geometric patterns are commonly used in folk costumes and crafts.

A man's costume is basically the same in style throughout the country. It consits mainly of a linen shirt, knee-length wool trousers, hip-length coat, and, quite often, a vest.

The shirt has a minimum of decoration, usually only hemstitch or some cross-stitching on the cuffs and shoulder bands. The front opening is secured with a closed horse-shoe brooch.

The color of the trousers is chiefly blue, but gray and black is also common. Blue is also the prevalent color for the coat, which is either buttoned up to the neck or midway with brass buttons.

Socks are long enough to reach under the bottom cuffs of the knee-high trousers. In most instances colorful bands are tied over the bottom cuffs of the trousers, with ends hanging to midcalf. A hat and shoes complete the picture.

Slide shown to demonstrate a man's costume:

Pärnu man #15

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FOLK DANCE AND GYMNASTICS

by Dr. Kersti Luhaäär Linask

As a form of self-expression, dance is an art form, just as are literature, painting, sculpture, music, and architecture. Folk dance is a people's collective expression, i.e., it is not choreographed by one person, but has grown from the collective experience of a whole people. For this reason it reflects a generalized view of the people's genius, particular spirit, or collective personality, even though some of the dances may include elements borrowed from other cultures or from the ballroom — in this case the foreign element has been adapted by the people involved so that the final form of the dance is still in harmony with their own creative forces.

Estonian folk dancing, which, under the influence of many occupying nationalities, especially the German and Scandinavian, had become somewhat forgotten as a form of national self-expression, found its resurgence also in the cultural rediscovery of the National Awakening of the 1860's. Thus the first collections of folk dances were made late in the last century or early in the present one. But the early collectors, the first and experimental ones, were not always knowledgeable in the art of recording dances and the accompanying music; thus, by the time trained collectors began their work, many dances had already been forgotten and lost. The full range of Estonian folk dances and games, counting variations, is estimated at 36,000. Our present repertoire has salvaged about 200 to 300 of these.

* * * * *

As has been the case with most folk dance traditions, Estonian folk dancing also originated in religion and mysticism. The earliest dances, in addition to fulfilling a need for self-expression, most probably had also a magical function or objective, i.e., they were performed in order to propitiate angry gods, bring fortune in war, deliver an abundant harvest, and in this context were often danced in specific hallowed places. These early dances were simple in form and performed usually in a ring; there may have been varieties of leaping, either more or less ecstatic or quiet in execution, depending on the mood of the gathering and the purpose of the dance.

The oldest dances consisted of a few basic steps and moved in a circle, back and forth, or opening up a proceeding in many possible directions, but ending in its basic circle form. Many of the forms of the old dances are intimately intertwined with the people's beliefs and customs; thus, there were dances for weddings, for threshing, for weaving, for going to war. Wedding celebrations in particular have long provided a stage for symbolic and ritualistic dances, for many aspects of the celebration, such as leaving the feast table or hunting for the lost or stolen bride, would be acted out in dance form. These oldest dances originate from a time when custom, dance, song, and music were intertwined, inseparable, presented and performed as a whole.

Imitative and acrobatic dances comprised the second stage of Estonian folk dance development and included dances that mimicked animals or the motions of people at specific tasks or recreations. Some of these that have come down to us have self-revealing names, such as Bear Dance, Frog Dance, Cobbler's Polka, or Shingle Cutting Dance. Many of these dances were extremely bawdy or erotic, accompanied by song lyrics or the same quality, and were thus quite purposely ignored when the great collections of folk dances and customs were being made at the beginning of the present century. Very few of these dances, therefore, have survived to be part of the present day folk dance repertoire.

Third group of dances is comprised of the quadrilles and contra dances with their weaving patterns, bridges, or characteristic square formation. By this stage the dances attest to Estonian culture's interaction with Western Europe and display a strong Western European influence, particularly that of the Polonaise and other social dances of the aristocracy.

The latest group to develop, and that only in the 19th century, was the couple dances. Their development was greatly hindered and delayed by the power of the church, which viewed dancing in mixed pairs as sinful and immoral in the extreme. But by the early 19th century the waltz was extremely popular, not only in the ballrooms of Europe, but in the villages of Estonia as well, so popular, in fact, as to relegate to a secondary position, or even oblivion, many of the older, more originally Estonian dances. The couple dances are even today the most popular and well known.

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Because the dance has not developed in isolation in Estonia, the basic steps of many of the dances are those that are also common in the rest of Western Europe: the polka and the waltz. Nevertheless, amidst the similarity the Estonian steps have a character of their own that is in accord with the character of its people. The characteristic Estonian waltz step, popular all across Estonia, is the flat footed waltz, a slow and deliberate step in tune with the personality of the Estonian farmers who danced it. The polka step has developed six or seven specific and unique versions in Estonian dance. Hand movement is held to a minimum. Hands are most often left hanging freely, sometimes placed on the hips. Here again, the simplicity and lack of affectation is indicative of the character of the people.

Dance accompaniment consisted originally of only singing, whether of a chanting type of song consisting of only a few syllables or of songs that might tell epic tales. There was also used a song form in which a lead singer would sing the words and a chorus would repeat them, requiring that only one person actually know the words, an important consideration in a time when books were not readily available.

Into use later came a form of bagpipe, the **torupill,** an ancient instrument known also in Persia, Arabia, and, in the Middle Ages, in Western Europe, now identified most often with Scotland and Ireland. A type of zither, the **kannel,** with its melodic and gentle tones, was widely used in the whole Baltic area. From the mid-19th century the violin was popular as an accompanying instrument (cf. the fiddle of American square dancing). The accordion came into use only in the late 19th century, but, because of its powerful tone and full range, has now become the most popular instrument for dance accompaniment. On more festive occasions dance orchestras of several instruments, both Estonian folk instruments as well as those common to the rest of Western Europe, provided a rich accompaniment for the dancing.

* * * * *

Another form of expression in which movement and music are in harmony is Estonian rhythmic gymnastics. The gymnastic movement that we know to be uniquely an Estonian development began at the turn of the century in northern Europe among girls' teachers who felt gymnastic exercises should take into account the unique features of the female body and should emphasize the kind of graceful movement that is inherently feminine. This theory had its greatest developer in Ernst Idla, through whose efforts modern rhythmic gymnastics not only spread, but also became extremely popular, countrywide, and later world-wide.

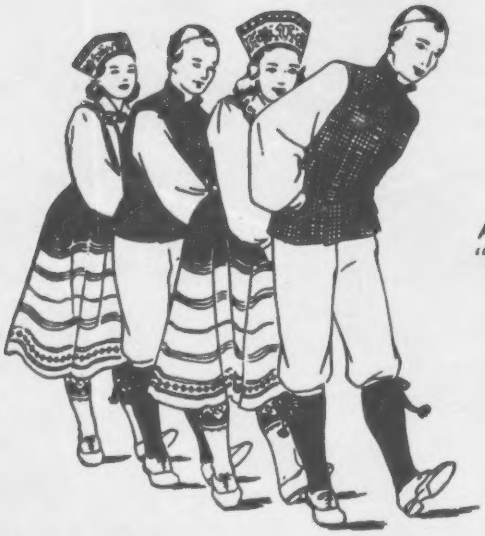
A factor in helping establish its wide appeal was its accessibility, for expensive equipment was not needed. Rhythmic gymnastics finds its point of departure in the body's natural movements of walking, running, and jumping, with constant dynamic alternation between tension and relaxation. As opposed to ballet, in which the aim is often to make the unnatural seem natural and simple, rhythmic gymnastics develops from natural rhythms and movements, attempting nothing that is foreign. As Idla developed the school in the Estonia of the 1930's, he stressed natural movement, group work, gymnastics for both physical fitness and recreation simultaneously, and always with musical accompaniment. For the accompanying music he went back to the roots of the Estonian people, who had always sung while working, and used folk melodies as the accompanying music for rhythmic gymnastics.

In the exodus of 1944 Idla also escaped to Sweden, where he continues his work at the Idla Center, built for him by the Swedish government. In Canada one of his students, with the Kalev Estienne gymnastic troupe, has helped win recognition for the sport of rhythmic gymnastics in Canada and the world. Her gymnasts, many of whom are of Estonian origin, have consistently placed well in competition and have performed in Europe, Mexico, Japan, North America, and in exhibition at the opening ceremonies of the 1976 Olympic Games in Montreal. The leadership is now working toward the recognition of rhythmic gymnastics as an Olympic sport.

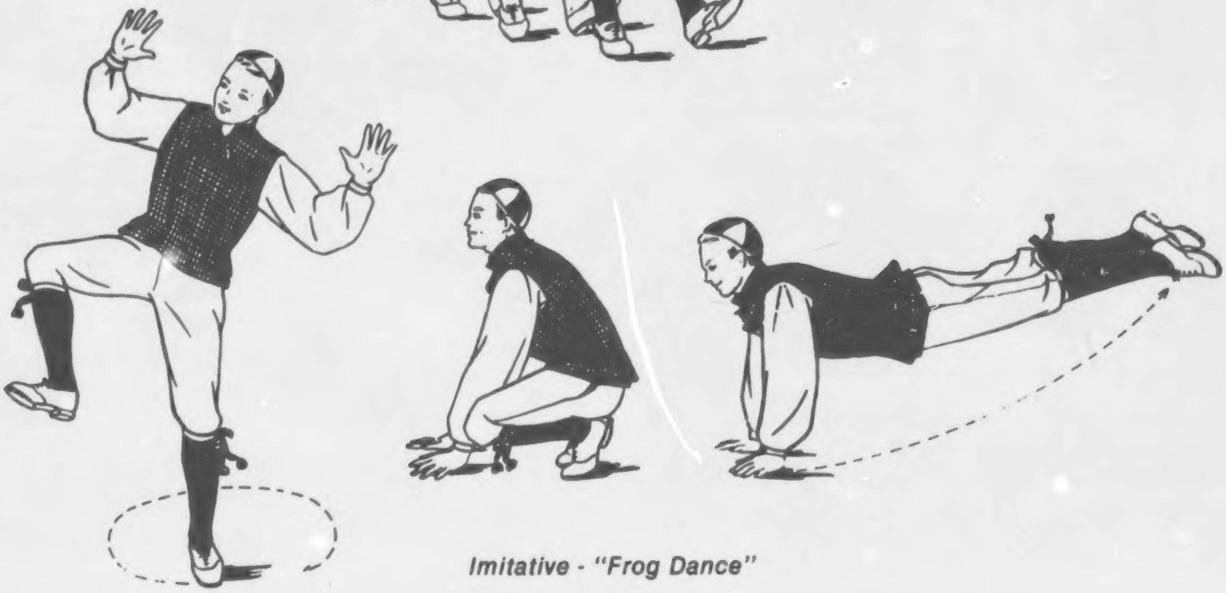
* * * * *

Ernst Idla was also a prime force in the organization of the Estonian Games for which for the first ones in 1934 and the second in 1939 he was director of the gymnastic peformances. These games, consisting of gymnastic and folk dance performances, grew out of similar though much smaller scale games or festivals held in local schools or school districts. At the first games the organizers expected and hoped for a few thousand participants. Indicative of the popularity of the undertaking, they received 12,000 registrations, which had to be pared down, for the stadium could accommodate only 4,000.

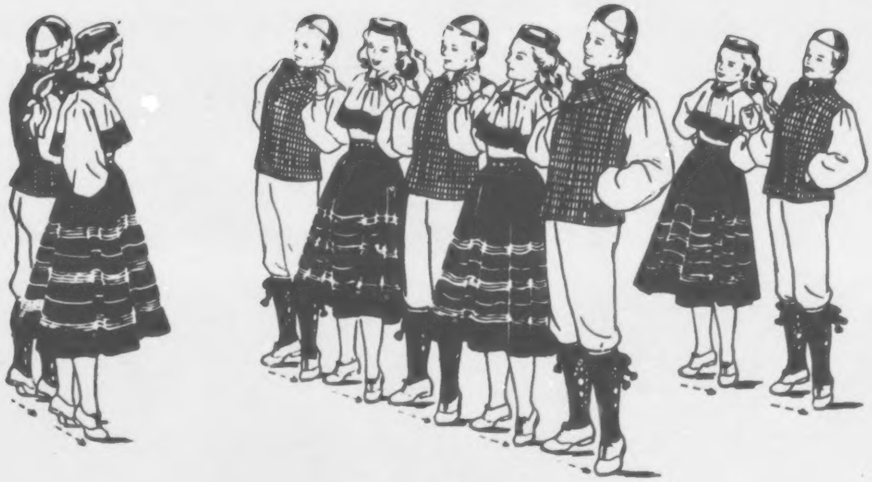
Though held only twice in independent Estonia, the games have found an important place in the life of the Estonian communities abroad. Some form of such festival occurs every year at one or several places in the United States; since 1957 they have taken place approximately every four years on a scale which encompasses the Estonian communities of all of North America. They have now grown world wide in scope, with the 1972 Estonian festival held in Toronto, the 1976 one, the Estonian Salute to the Bicentennial, in Baltimore, Maryland, and the 1980 one in Stockholm. They are now week long affairs encompassing nearly all aspects of Esotnian culture, but with the main attraction and the one which draws the largest number of both performers and spectators, the folk dance and gymnastic performance.



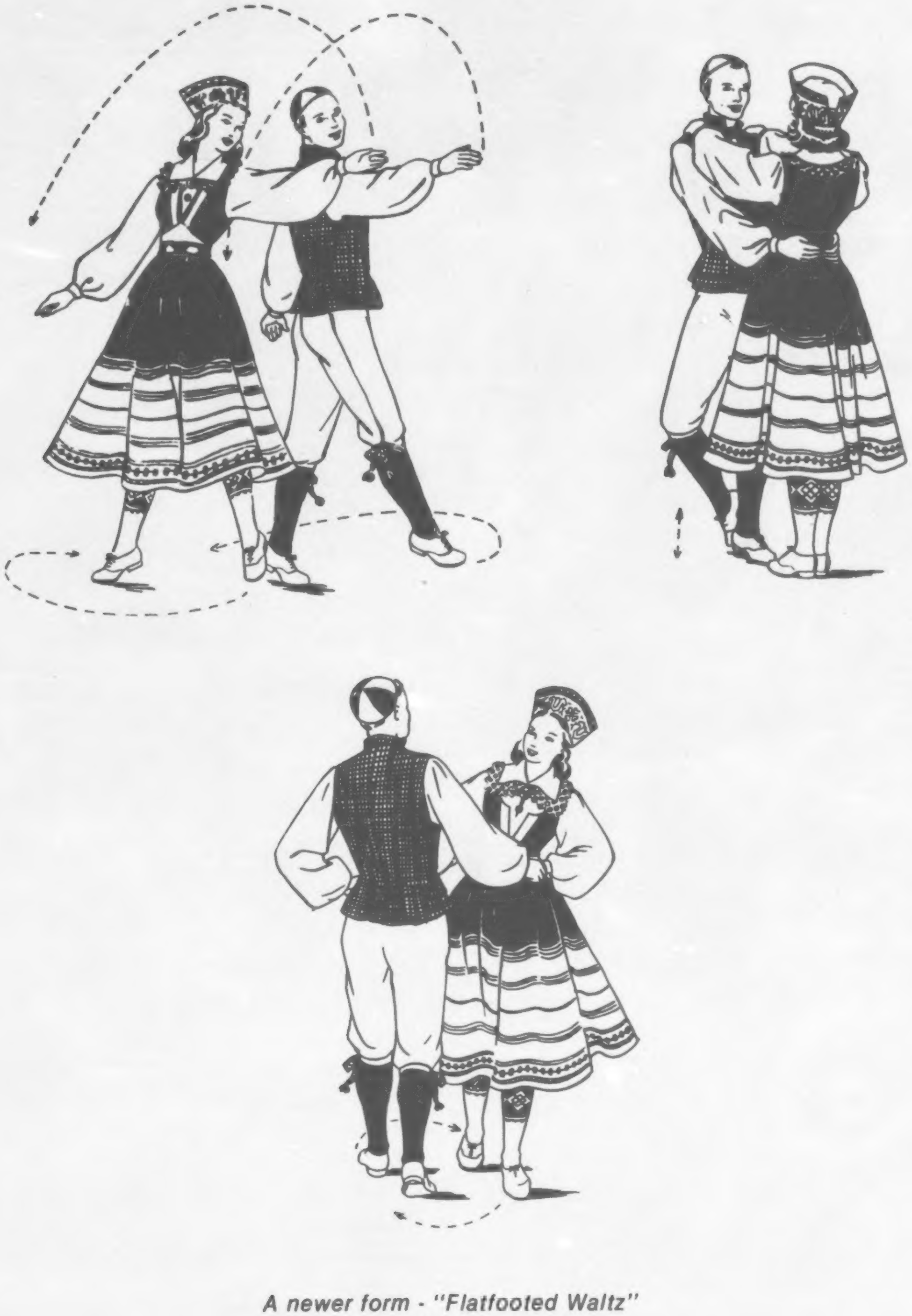
Among the oldest dances -
"Procession Dance"



Imitative - "Frog Dance"



"Contra Dance"



A newer form - "Flatfooted Waltz"

ESTONIAN FOOD

The foods that a people eat are usually determined by the native land's relative poverty or plenty, by the existing geographical and climatic conditions, by established custom, and by influences from other lands. These conditions have also obviously applied to the Estonians when considering their dietary habits and preferences.

As has been mentioned, Estonians have traditionally been an agricultural folk until the last few decades when all of this had been changed dramatically. Many thousands of them are now living abroad -largely in urban or suburban areas. Needless to say, their preferences for different types of foods have been greatly influenced and modified by the local area. Even in Estonia itself, the vast number of people are now no longer living in the countryside. Undoubtedly, their preferences and attitudes regarding food have changed, too, since the earlier days when most people lived and worked on the farm.

The national origins of certain types of food preparation and recipes are difficult to trace and won't be attempted here. Also, no claims will be made that a certain dish is purely Estonian in origin or that a certain recipe is of totally Estonian conception. Rather, the most commonly used ingredients and most used recipes in traditional Estonian life will be discussed here, whatever their respective origins might be. In truth, the northern European cuisine has much in common from country to country, even in the names for specific dishes. True, there are regional differences and variations. People who are familiar with Finnish, Latvian, Swedish, Polish, Lithuanian, or German cuisine may find some familiar rings here when examining some of the recipes. And, well they might! Nothing is so universally appreciated as good food. And good recipes get borrowed!

Again, one should keep in mind that Estonia was agricultural, coastal, cool - Maine type climate -wooded and marshy in spots. This partially helps to explain the diet. A list of the **most common, everyday foods** would be:

dark rye bread - the chief staple
breads of other grains - less common
vegetables - cabbage, turnips (also used in soup)
potato - heavily used; some jokes have it that the islanders ate it three times a day!
butter and buttermilk
salted pork or fish

In the days before modern refrigeration, preserving foods was a considerable problem. Therefore, the rarity of fresh meats and vegetables. Dried, salted, or smoked foods were very common; they are still popular with Estonians today, especially smoked flounder and smoked eel - a delicacy! Mushrooms and nuts were very important in the diet. So, too, with seasonal fruits - apples, pears, cranberries, currants, gooseberries, and wild strawberries. They were picked by the very young and the old in great quantity and provided a significant dietary supplement.

What might a holiday dinner look like, let's say at Christmas time? It must be remembered that many holidays ran several days, so the food planning and preparation was an arduous task. A wedding might run anywhere from two days to a week, with two whole clans involved and many friends and acquaintances to boot! Thus, preparatory work required days and weeks!

First, the men would do slaughter - a pig, lamb, geese! Fresh meat was a rarity and highly prized. Beef was insignificant in the Estonian diet; veal was a luxury and saved for feasts.

Christmas Week Dishes.

verivorst	- blood sausage - blend of pork, pork blood, barley, salt, pressed into hog casings. Broiled in oven, served hot with cranberries - recipe given.
sea praad	- pork roast with whole fried potatoes. All ingredients placed in deep pan with whole, peeled potatoes cooked in the fat of the roast. Served also with sauerkraut.
rosolje	- potato salad with diced beet and salt herring thoroughly mixed in. Also, diced pickles, sour cream, ham bits. Decorated with sliced egg and tomato.
sült	- gelatin meat. Lean pork cooked with pork hocks or veal shank, salt, onion, and spices. Rapidly cooled. Served cold with sharp mustard and dark rye bread.
hapukapsas	- sauerkraut, served as side dish with meat and potatoes. Blended with tender pork, smoked ham, brown sugar, or apple.
õunakook	- apple cake. Thin layer of dough on shallow dish with peeled apple slices arranged in rows on top. Sprinkled liberally with sugar. Served warm with tea or coffee.
Piparkook	- ginger snaps in decorative shapes.

Other Favorites.

võileib	- open faced sandwich, a universal favorite. Dark bread in small sandwich cut -covered with any combination of smoked meats or fish, cold cut, with sliced egg, scallion, creamed cheese. Artistically decorated and arranged.
hapukapsa supp	- sauerkraut soup with bits of pork or ham. An everyday meal.
kringel	- coffee cake, a birthday favorite. Baked in figure eight shape. Covered with nuts, powdered sugar.
pirukad	- meat in pastry; served at various times during the year - recipe provided.
tort	- torts and cakes - soft, spongy and smooth with layers of cream; sometimes blended with liqueures. Heavily laden with butter which gives them the heavenly taste. **Not** a dieter's delight!

Favorite Recipes.

Estonian Pancakes.

egg whites (2)
egg yolks (2)
butter - 3 tbsp.
berry preserve of marmelade
salt - ¼ tsp.
flour - 1 cup
sugar - 2 tbsp.
milk - 2 cups

Slowly and thoroughly combine and beat in all the ingredients **except** the egg whites into a large bowl. Let set overnight. Before making the pancakes, beat the egg whites until they form stiff ridges or peaks. Thoroughly fold the egg white into the batter. Pre-heat frying pan with melted butter at **low flame.** Pour on batter and **spread very thinly** with spatula. Repeat on other side. Serve with preserves. Also, delicious with breakfast syrup. Light, tender, and scrumptious! It will make those stacks of dry, bulky hotcakes we have been eating seem like something from the dark ages.

Verivorst - blood sausage

barley - 1½ lb.
water - 3 pts.
slab bacon - 2 lb.
salt - to taste
pepper - to taste
onions (2)
marjoram - to taste
hog or beef blood - 2 qt.
hog casings - 1 to 2 lb.

Wash barley; boil barley (barely covered with water) for two hours or until tender with large chunks of bacon. Remove and cube bacon; return cubes to pot. Fry chopped onion in butter. Add onion and rest of ingredients. Allow to cool **completely** before adding blood. Blood must be strained before adding.

Carefully fill casing; use funnel with ½ to one inch opening and stick; do not overstuff. Tie off ends firmly with string. When filled, place in boiling water for 15 minutes. Prick sausages with pin or fork to prevent rupturing. Place in oven covering sausage with bacon bits. Cook for one hour at 350° or until black. Do not overcook. Serve hot with cranberry sauce.

Pirukad

onion
bacon or ham
butter - 7 tbsp.
salt - ½ tsp.
milk - 2 cups
yeast - 1 cake
beaten egg (1)
flour - 2 lb.
sugar - 3 tbsp.

Brown the mixture of diced ham or bacon bits with the onion and salt. Let cool. This is the filling.

Combine thoroughly half the flour with the salt and yeast in warm milk. Sprinkle over with flour and cover with light cloth. Let set until dough has risen to double the original size. Add the butter, sugar, and the rest of the flour. Mix thoroughly until the dough is "workable" - will not stick to the dish or hands. Again, sprinkle with flour and let rise for about 1½ hours. Shape dough into small balls - size of golf balls. Flatten into thin circles adding a teaspoon of the filling in center. Fold the dough as a blanket into half circles making sure the edges are closed tight. Liberally brush each **pirukad** with beaten egg. Grease shallow cooking sheet; bake at 400° until **pirukad** are golden colored on the outside. Note: the key is **not** to make the **pirukad** too bready - not too much dough in relation to the amount of filling in each **pirukad**! Serve hot! Optional: fillings may vary according to individual taste in meats and seasonings. Care must be taken not to make the filling too dry.

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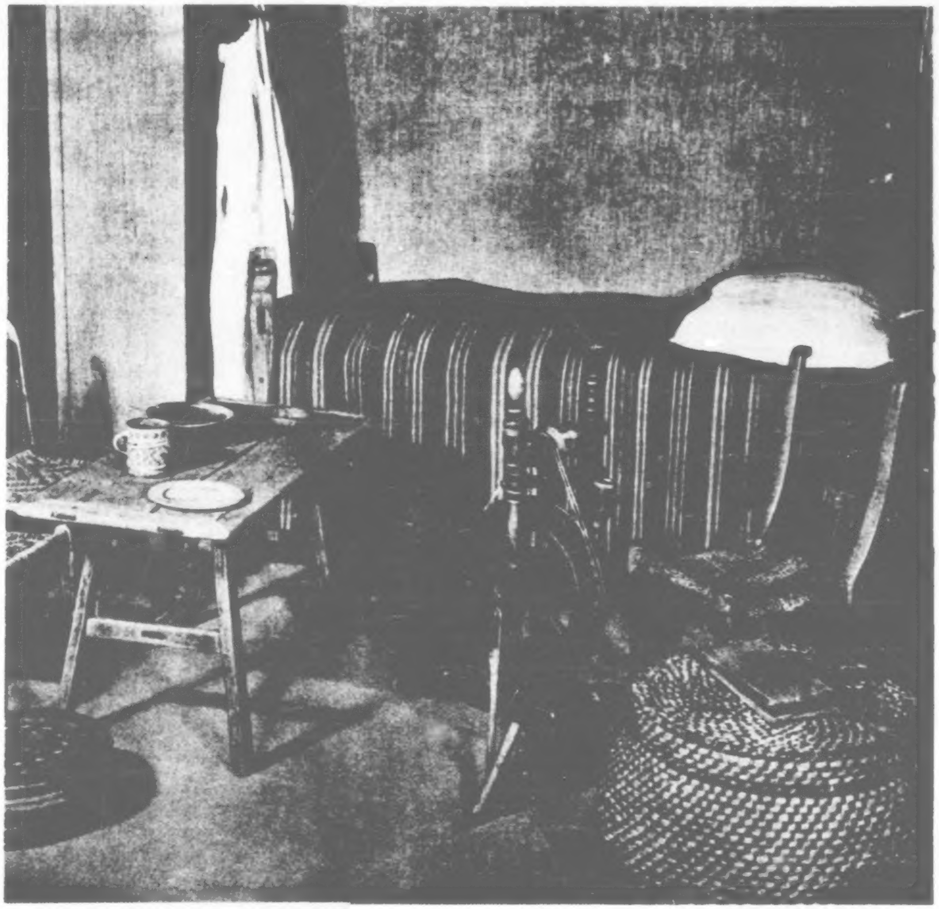
What did the Estonians wash these mountains of food down with? As noted, buttermilk was an everyday standby; fresh milk warm from the cow was highly prized. Skimmed milk was reserved strictly for piglets - not fit for human consumption. Coffee, tea, and sugar were expensive imports and not wasted. Most of us would probably not enjoy a traditional Estonian cup of coffee - it was laden down with heavy cream and heaping spoonfuls of sugar! Tea, too, was served very sweet. Wines were generally little known in Estonia; the ancient drinks of mead, **kali,** and the rich, homemade dark ale were well-known. Until recently, individual farmers would brew their own kegs of ale for major holiday and for celebrations such as christenings and weddings. Grain and potato alcohols were used, but were quite expensive to buy. And, what about alcohol consumption among the Estonians? Like most northern and eastern European people, the Estonians have been known to "put it away" at times. Yet, heavy consistent use of alcohol has always been looked down upon and open drunkenness has been considered socially unacceptable. Mixed drinks were unknown until the advent of western influences; rounds of drinks at weddings were always by the shot - a healthy shot - and were always in the form of a toast of a **tervist** - "To your health!" or an **elagu** - "May you live forever!" to in-laws, bride and groom, or clan elders. A man could drink if he so desired; but the proof of his manhood and bearing was that he conduct himself with grace and eloquence, no matter how much he may have consumed! Imbibing by women was unknown. Needless to say, many of these customs and attitudes have and are being modified with the ever-increasing pressure of modern influences.

In conclusion, the Estonian valued food and drink because it represented his own hard labors. He provided the food directly for himself and his family. Estonian cuisine is quite "heavy" and calorie-rich by our present, diet-conscious standards. To the Estonian, working hard in the fields form sunrise to sunset, however, engaged in heavy labor, these foods were a necessary part of survival and one of his joys in living.



Peasant home of a bygone age. From the Island of Muhu.

ESTONIAN ART

by Leili Ora

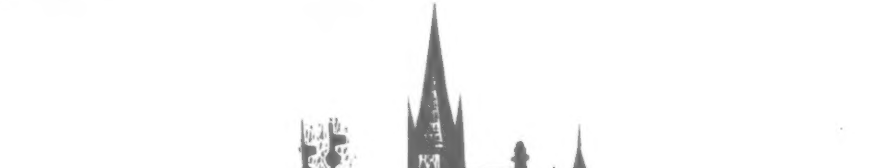
POPULAR ARTS

Estonian art, as well as the whole history of Estonia, has been influenced by the geographical location of the country between the borders of the Northeastern and Western European countries. The seacoast has provided an easy route for travel and trade.

The oldest art objects in Estonia have been discovered from as far back as the seventh and sixth millemium B.C. Weapons and articles from stone, clay pottery, and articles carved from bone have been found. Better preserved carved and decorated bone articles date back to the fifth millenium B.C. Because of the absence of metal in the country, metal articles appear much later. Amber, however, which was plentiful in the Baltic Sea, was used for jewelry and carved art objects. During the Iron Age (A.D. to 1200), prosperous trade routes brought in art objects from many European countries.

With the loss of Estonian independence in the 13th century, Estonian art, especially architecture and painting, begins to reflect the styles of the occupying forces. The peasant or popular arts, however, retain their originality, and keep flourishing among the Estonian people. The Estonian National Museum at Tartu, founded in 1908, had good archeological and ethnographic collections which have allowed us to trace the development of Estonian popular arts quite thoroughly from the Middle Ages.

What is largely known as Estonian peasant art was predominantly the product of the 18th century. The northern Estonian ornamentation tended to be floral, while the southern Estonian ornamentation was more geometric in design. Wooden household utensils, beer mugs, spinning wheels, and chairs had wood-burned designs, carvings, and elaborate wickerwork. Woven, knit, embroidered, and crocheted articles had beautiful designs and color combinations done with well-assorted natural dyes. Belts, capes, coats, dresses and caps were decorated with particular care. The intricately woven and embroidered folk-costumes were different for each region; these had been starting to take form as far back as the first and second centuries, when the Estonian people first began to feel their identity as a group. Silver brooches, pins and necklaces were much in use by the women. Specific jewelry was worn with each of the folk-costumes.



Vana Tallinn* - *"Old Tallinn"

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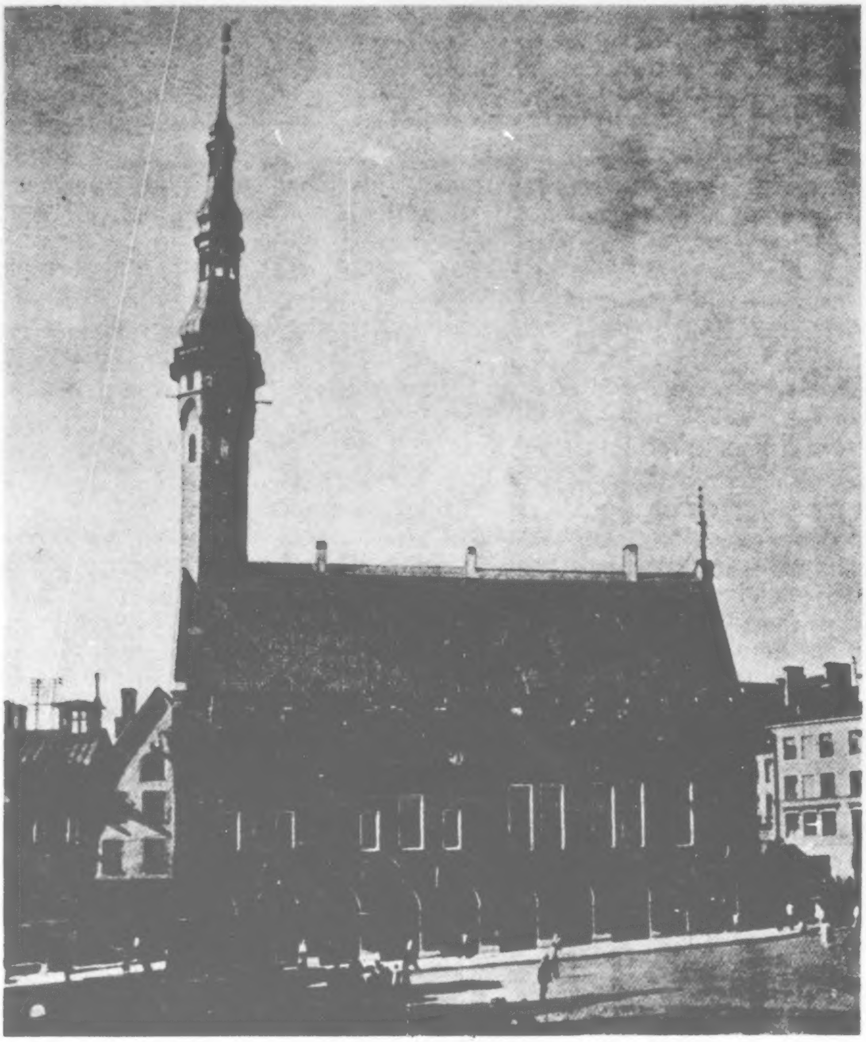


Tallinn's town hall. Built in the 14th Century.

ARCHITECTURE

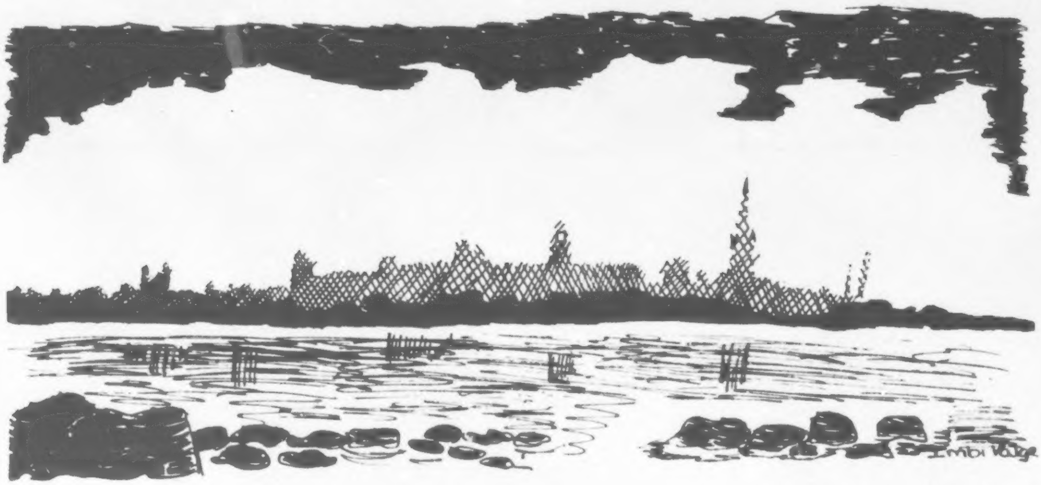
The oldest preserved churches and castles found in the country date back to the 13th and 14th centuries, when stone architecture, brought in by the invaders, replaced the old wooden structures. Stone forts replaced the old wooden ones, and with the Christianization of the country, massive churches, cathedrals, and cloisters were built. The northern Estonian limestone architecture differs from the architecture of southern Estonia, where the medieval building materials were mainly brick and granite. The heavy, solid, late-Romanesque style as well as the following Gothic style with its pointed arches and soaring lightness is represented. Both of these styles, however, acquire very distinct local characteristics, because most of the builders were native Estonians. The same type of local flavor was added also to all the following styles and movements in the arts. The most important monument of the brick Gothic in southern Estonia, as well as in the whole Baltic area, is the Tartu Cathedral, begun in the 14th century. St. John's church in Tartu is another good example of the brick Gothic architecture.

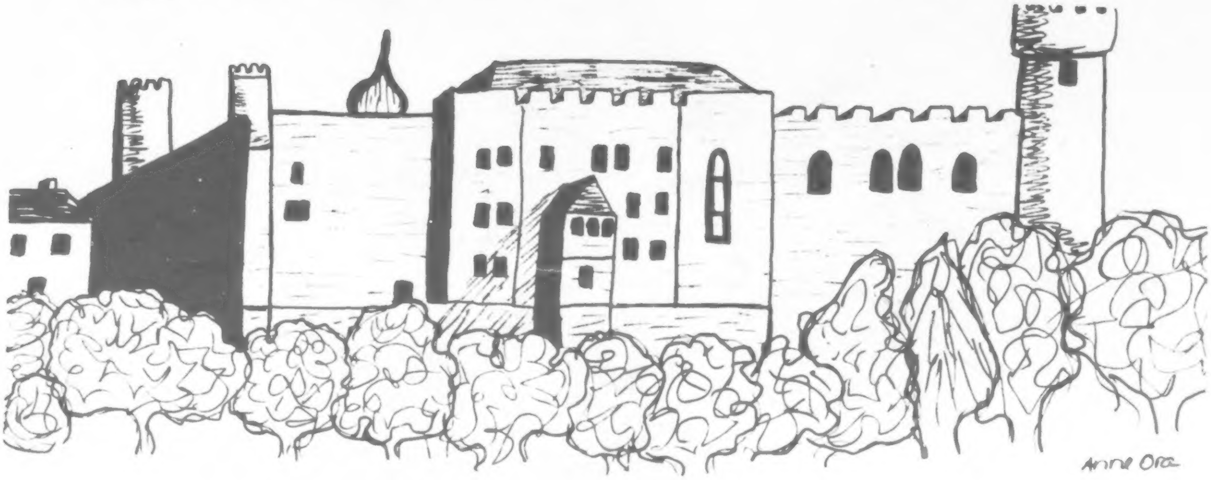
Four towns, Tallinn, Tartu, Narva, and Pärnu, were surrounded by walls in the Middle Ages. Tallinn was by far the most important of these towns, influencing greatly the architecture of the whole district. Tallinn is also the only capital in northern Europe to preserve its medieval aspects so fully. The old part of the town has a museum-like appearance, and has a great attraction for tourists even today. Narrow cobbled streets twist through the old walled city where the Danish invader Waldemar II first built the massive Toompea castle in 1219 atop a steep 165 foot encampment. The walls of the city, dating from the 14th century, are almost sixty-six feet high, over eight feet thick, and originally a mile and a half long, enclosing the whole city. After the advent of firearms, two striking towers, the Kiek in de Kök, and the Big Coast Gate were added. The walls also have almost fifty lookout towers, and initially had eleven gates. Rich folklore and legends are entwined into many of the buildings of the city. The Town Hall, built in the 14th century, is the oldest secular Gothic building in the Baltic area; the residential houses are typical of those of the Hanseatic towns.

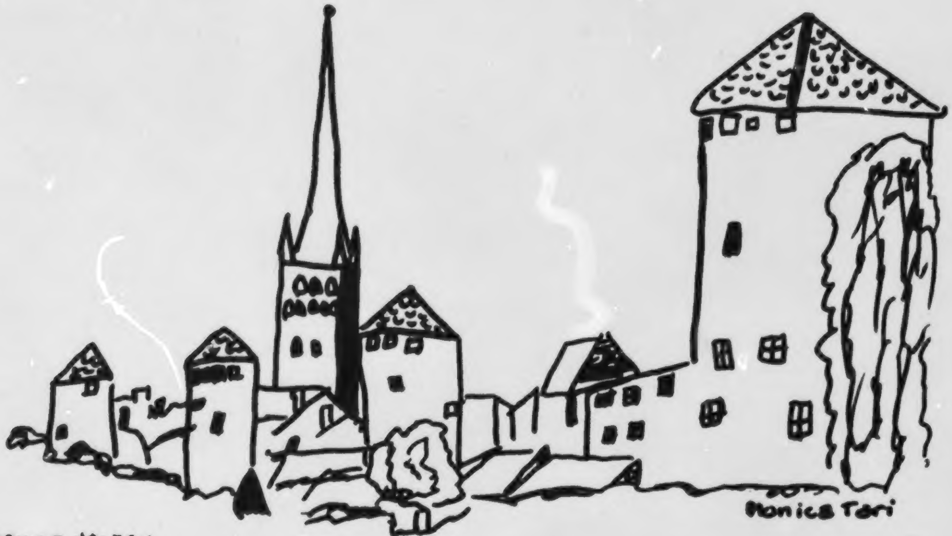
In the 14th and 15th centuries Tallinn, as a busy Hanseatic town, was extremely active in the field of arts and crafts. The 15th and the beginning of the 16th century also left the strongest impressions on Tallinn's Gothic architecture. The structures predominating in today's silhouette of Tallinn were erected at that time. The magnificent Town Hall was re-built into its present form in 1402-1404. Festive halls and guild houses were built, and the already existing small churches were built into spacious basilicas and provided with a valuable inventory and precious works of art. Some of the most important preserved Late Gothic architecture like the Cathedral Church, St. Olaf's and St. Nicholas' Churches, were accomplished as a result of fundamental reconstructions at this time. The only major 14th century edifice that retained its original shape was the Church of the Holy Ghost. Because of the unruly times that followed the Middle Ages in Estonia, buildings of the Renaissance style are not numerous. A few can be found, mostly in Tallinn, where building still did go on to a certain extent. An example would be the building of The Black Heads Club.

Under the Swedish rule the Dutch Baroque with classical elements gained popularity in Estonia. In Narva there were excellent samples of Baroque architecture. In Tallinn the Kadrioru Palace, designed by Italian architect Niccolo Michetti, is another sample of Baroque.

Of the few Rococo interior designs, the Poltsamaa Palace, completed in 1772, reflected the prevailing taste in Berlin. The Stone Bridge in Tartu, built in the 1780's, was another remarkable monument.

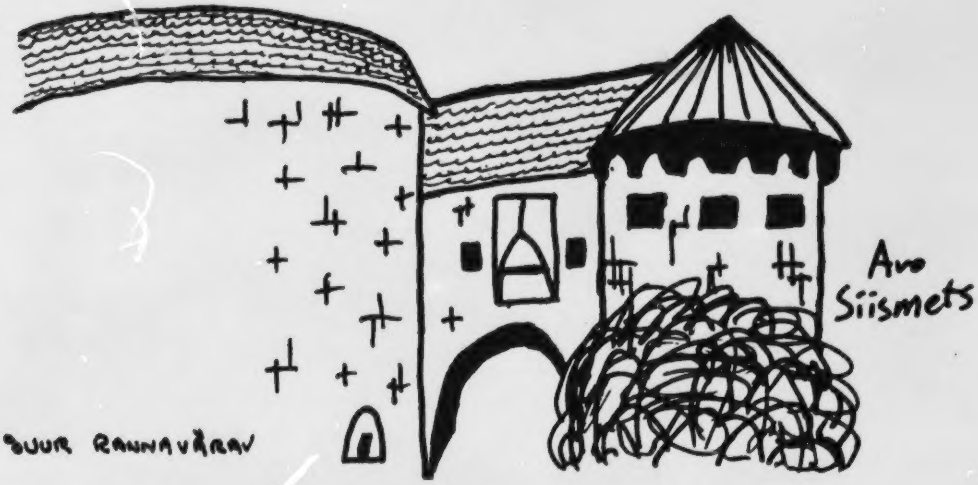






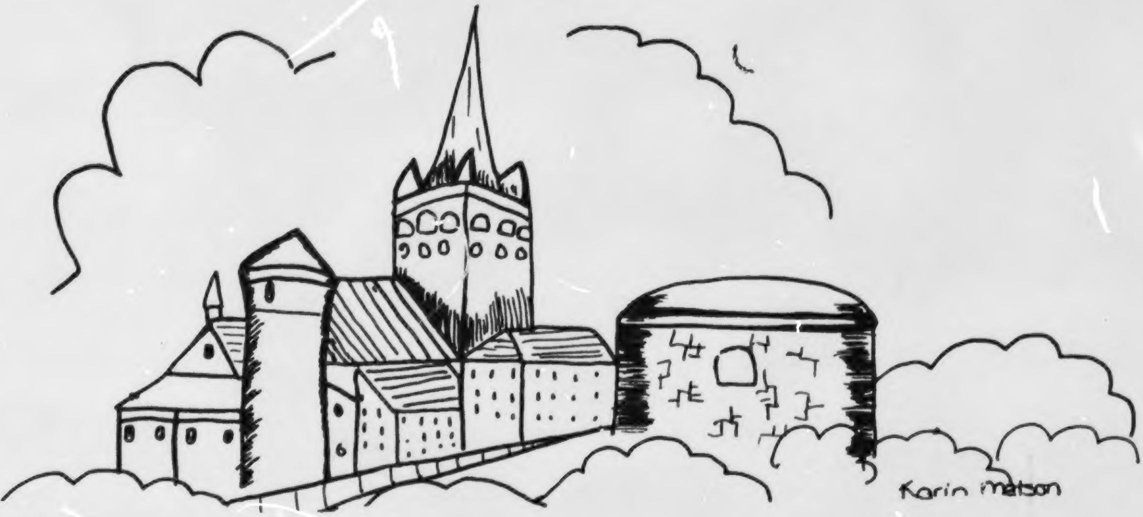
TORNIDE VALJAK

Monica Tari

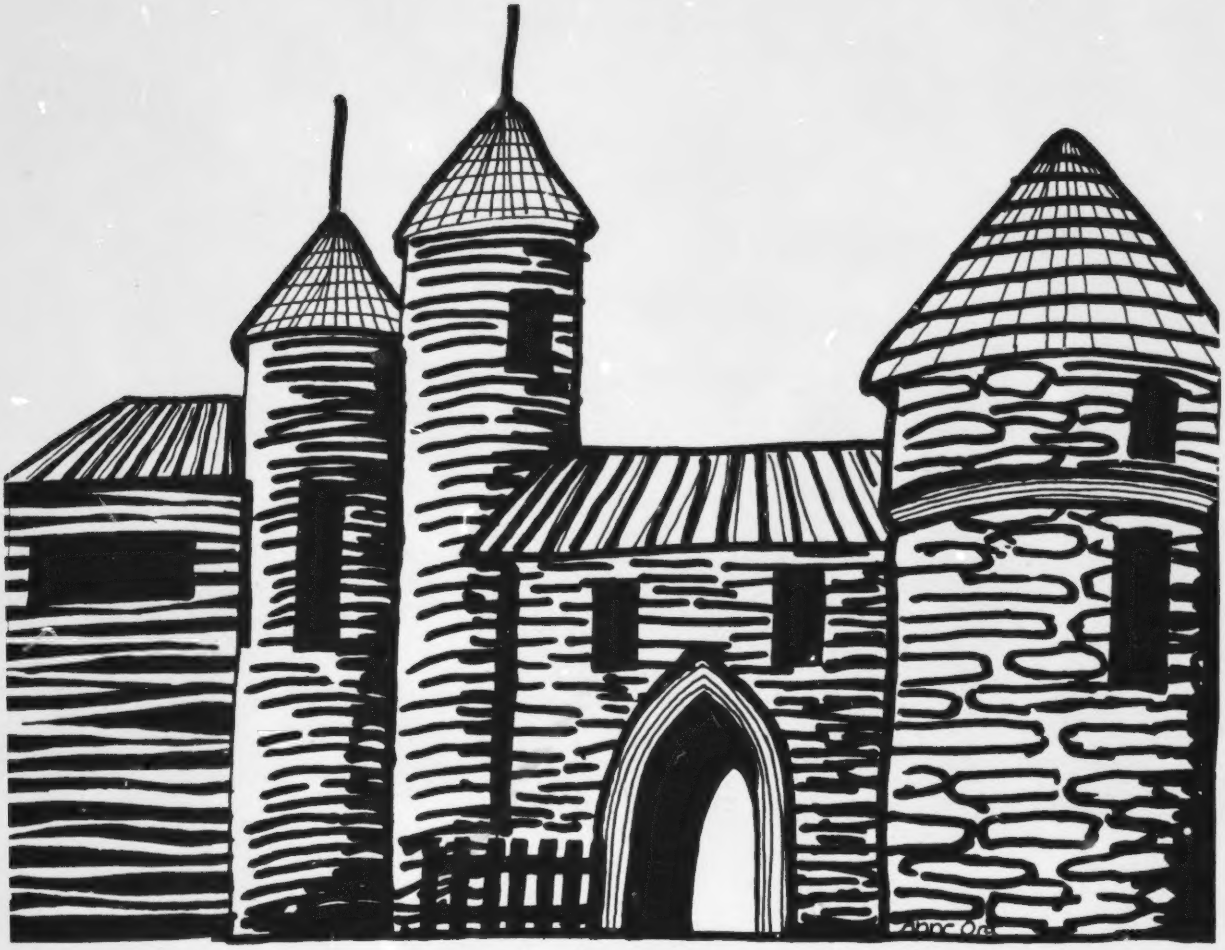


SUUR RANNAVÄRAV

Avo Siismets



Karin Metson



Scenes of the ancestral homeland - drawn by students of the Connecticut Estonian School in Manchester.

Under the influence of St. Petersburg, classicism became popular in the beginning of the 19th century. At this time the Victorian Gothic and the Second Renaissance also affected Estonian architecture. A German architect, J. W. Krause, designed the beautiful main building of the University of Tartu.

During the turn of the century, Estonian society began expressing itself more clearly also in architecture. The style was mostly influenced by the Art Nouveau (termed "Jugendstil" in Germany) movement. The Estonian Students' Society building, built in 1920, was very much in the line of the van de Velde's buildings in Belgium. Popular Finnish architects A. E. Lindgren and Eliel Saarinen designed several major buildings that appeared sober and nordic against the older styles.

By the thirties, Estonian architecture was totally free from the decorative style inherited from the Russian Tsarist era. It was replaced by graceful elegance and an energetic monumentality that had been affected by many of the European architectual developments, yet had also a personality of its own.

Architectural development in Estonia was stopped by the Second World War. After the Soviet invasion, Estonian architects had to follow strict orders from Moscow. Up to about 1954, the Stalinist gigantomania, mostly a type of neo-classicism with lavish and badly proportioned fronts was stressed. After 1954, with changes in the Soviet leadership, some changes did take place, with a more functionalist and sober building style replacing the eleborate.

FINE ARTS

There are 13th and 14th century fresco paintings which have been preserved in some rural Estonian churches, while some Renaissance altar paintings have been preserved in the churches of Tallinn. The preserved Baroque paintings are not of a very high quality. Carvings and sculptures reflect the architectural styles of the times.

Estonian Art as such actually came into being during the second half of the 19th century with the increased national consciousness and cultural awakening. The first Estonian artist to achieve prominence was Johan Köler (1826-1899). He was educated in the St. Petersburg Academy of Arts, where the current trend was a classicism with romantic elements. He proclaimed his Estonian nationality everywhere, and in his paintings he expresses deep feelings and sympathy for the Estonian peasant. August Weizenberg (1857-1921) played the same role in Estonian sculpture as Köler played in Estonian paintings. His greatest contributions to Estonian art are the figures of Estonian mythology and folklore, one of the best of which is "Linda". Both of these artists were the sons of peasants, and had gotten their art education in St. Petersburg and Western Europe. The Estonian art audience was still very small, but growing steadily.

The period of 1903-1919 is called the "Young Estonian" period; the "Young-Estonians" had as their motto: "More culture! More European culture! Be Estonians, but also become Europeans!" Up until now most of the artists had been trained in Russia or Germany, but in 1903 Ants Laikmaa, who had received most of his art training in Dusseldorf, established his own studio school in Tallinn. Contact was established with art schools in western Europe, and the predominantly realistic approach was abandoned. In 1903 a major Estonian exhibition by Laikmaa and his students was held. In 1906 a large scale art and handicraft exhibition was held in Tartu. This was held in connection with an agricultural exhibition, and contact between Estonian art and Estonian public was established. Other exhibitions followed, and more Estonian art schools were established.

Of foreign influences on Estonian art, the French was becoming more predominant. Germany, Finland, and Norway also held an interest for the Young Estonians. Impressionism, an adapted Jugend, and a neo-romantical symbolism, were the main elements used. K. Raud especially found that a modern nationalistic art can develop from the old folk art, using many of their old forms and colors and reflecting the basic Estonian personality; this idea reflected what the Finns had done previously with the development of their own nationalistic art. At the same time K. Raud also kept following the current European trends, following the "Young Estonians" motto. The result was a style that was basically more "Estonian" than any other style before or since. Some of the more important Estonian artists during this time were:

Ants Laikmaa (1866-1942) - strongly nationalistic in his work. He established the first Estonian studio school and organized many exhibitions. Laikmaa was basically a pastellist who showed equal skill with his portraits and his landscapes.

Jaan Koort (1883-1935) - abandoned painting in favor of sculpture. He was considered the best of the contemporary sculptors, was acquainted with Maillol's art, and was inspired by Egyptian and primitive art.

Kristjan Raud (1865-1943) - was best known as the illustrator of the Estonian national epic **Kalevipoeg.** His charcoal and pencil drawings reflect bold forms, a pathetic fundamental force, and tragic emotions. His expressionistic an symbolistic style might have had some influences from the Jugend and the Scandinavian and Finnigh national romanticism.

Konrad Mägi (1878-1925) - was primarily a colorist. With and impressionistic style mixed with a strong element of expressionism and a style of fauvism, he created a special kind of landscape painting of southern Estonia.

Nikolai Triik (1884-1940) - aimed at national romanticism and perfection of form in his linear drawings. His portraits are among the best of Estonian graphic art, emphasizing the spiritual in his subjects.

As the country achieved its political independence, changes were produced in attitudes toward art. Attention from spiritual values was shifted to other fields, especially to the more typical problems. In 1917 another group of artists formed the "Siuru" group. They found the previous impressionist-expressionist and the realist groups too old fashioned, and stressed "pure art". Their prime influence came from cubism and futurism. Some of the more important artists from this time were A. Vabbe, P. Aren, and E. Wiiralt. The movement ended around 1920, but some of their ideas were incorporated into the later trends and styles. The art policies of the government however were aimed toward directing the arts past the influences of contemporary art movements. A nationalistic art was more or less stressed.

At this time a most important exhibition of Edward Wiiralt's (1898-1954) works was held in 1936. He could be considered the foremost Estonian engraver, whose supreme technical skill attained world fame. He studied in Estonia and at the Dresden Academy of Arts, and taught at the Pallas Art School. In 1923 he went to Paris, and except for some trips to North Africa, and his stays in Estonia and Sweden, stayed there until his death.

During the years of Estonian national independence, many Estonian artists returned to their homeland. They brought back the style of Impressionistic Realism which was very often used in a stylized or

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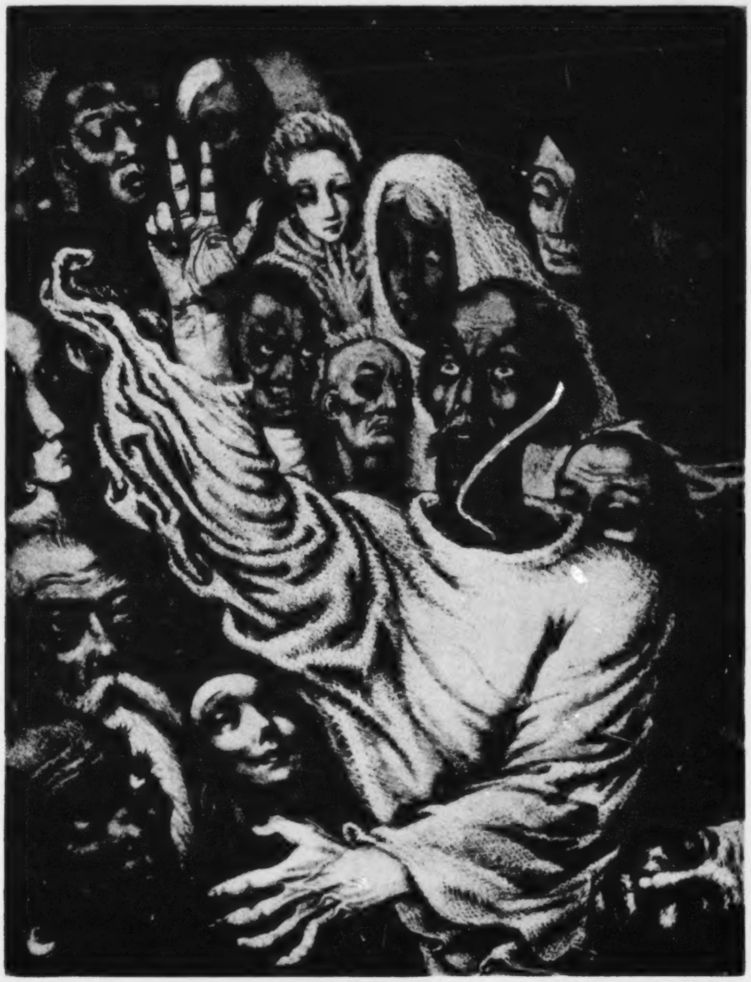
decorative style. The two best known Estonian art schools, the "Pallas" in Tartu and the "National Art School" in Tallinn also enriched the new nation with many fine artists. In the 1930's the new trends in Estonia followed those in Europe, and New-Realism or New Romanticism became the predominant style. Landscape paintings and everyday people and their problems became the main subjects.

During the Second World War, many Estonian artists escaped to the West. In occupied Estonia, acceptable art styles were dictated by the Communists. Creativity was hampered, arts became retarded stereotyped, and dull. A social realism was promoted, which pictured portraits of their leaders, fiery-eyed revolutionaries, idealized workers, and other acceptable topics. To express any of their nationalistic feelings, some Estonian artists went back to themes such as historical fighting against the German oppression, landscape and still life painting, portraits of the everyday Estonian people, etc. Popular arts and crafts used very typically Estonian designs and decorations in a decorative manner.

Most of the Estonian artists who escaped to the West live in Sweden and North America, and Estonian art has continued its existence in exile, in very different atmospheres. Contact with artists and art movements throughout the world has made the Estonian artist more cosmopolitan and universal in outlook, and many of them have gained wide recognition in their new homelands as well as internationally. A younger generation of Estonian artists, mostly trained and even born in exile, is also emerging and enriching the Estonian art scene.

The world-wide Estonian Festival in Baltimore, **Esto '76,** exhibited a wide variety of styles at their Art Exhibition; styles from surrealism to very nationalistic themes were presented. Some of the better known Estonian artists of today include: Eerik Haamer, Juhan Hennoste, Endel Koks, Olev Mikkiver, Leida Rives, Eduard Rüga, Joann Saarniit, Richard Sööt, Hans Tsirk (East Hartford) and Osvald Timmas



"Preacher" by Eduard Wiiralt

DISCUSSION QUESTIONS

1. List the major art movements in Estonia and the world.
2. Review the characteristics of each movement and try to match each slide from the set "Estonian Art" with a particular movement in art.
3. Which art movements do you think were the most developed in Estonia? Why?
4. Which art movements do you think were the least developed in Estonia? Why?
5. Which art movement in Estonia is your favorite? Why?
6. Which art movement in the world is your favorite? Why?

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ESTONIAN MUSIC

Estonian folk song and dance evolved long before the written word had reached the land. One of the earliest chroniclers of the Baltic peoples, Henry of Livonia, writes in some detail about the customs and culture of these heathen peoples at the beginning of the 1200's. Though little mention is made of music specifically, several examples are cited as to how song and dance entered the life and religion of the land. This early musical expression seems to have been in chant form, often with religious overtones. In this respect, the Estonians were much like the other early peoples of Europe. The songs or chants seem to have had little or no set pattern. This was probably determined by the singer, depending on the subject matter and the emphasis he wished to place.

Nature and its wonders played a vital role in this early and also later song form. Estonians have been agriculturists since time immemorial; therefore, this affinity to nature comes quite easily. Elders and **nõiad** - sachems - interpreted the hidden meanings of nature, which often required strange deeds and sacrifices from men. In the sacred oak groves they would chant and pray all night to Taara to give them the power to make wise decisions.

The collections of Estonian folk songs from through the centuries are enormous. Some 370,000 of these are now recorded and stored in the museums. Many of them move in narrow line and are rich in variations. Most are in the eight syllable trochaic meter. Alliteration, assonance, and parallelism - repetition of the contents in other words - is quite typical of these songs. These songs lead us through the whole life story of the Estonians. The rhythm of the music eased the work load and enhanced the joy of living. Women traditionally have transmitted the folk songs, tales, and language from generation to generation.

By the early 19th Century, new types of folk songs with end-rhymes appeared. This form was quick to spread, into church hymns as well. Progressively, the melodies became more complicated with a wider range. By the early and middle 20th Century, the new popular, sentimental love songs had pushed the traditional folk songs aside. Thanks to the efforts of archivists, collectors, and antiquarians much of the earlier music was kept alive and now has experienced something of a revival in the last quarter of our own century.

The early Christian era had seen little basic change in the musical form of the country folk. Of some note, however, are the Catholic chants and writings that came with the religious conversion. Though these were at first almost exclusively in Latin and then in German, great break-throughs came in the 16th and 17th Centuries when - one, the native language was first produced in written form, and two, religious literature and hymns were translated into Estonian. The recording of the Estonian's folk songs occurred slowly at first, but picked up a tremendous head of steam by the 1800's.

From this period, records show the life of the times. Simple tunes dealing with basic things such as hunting, the changing seasons, and the uncertainties of life remain. A typical painting from this era depicts "peasants at play", showing a view of **kiigemägi** - "swing hill" - a higher rise of ground above the village where huge swings had been built for the children. **Kiigemägi** was a cultural and recreational center of Estonian life for many centuries. The young people are enjoying the circle dance, another timeless favorite. No musical instrument is in evidence, leading to the conclusion that the dancers depended on their own singing for accompaniment!

But, Estonian music has not been without its important instruments. The most time honored of all is the **kannel** - known by the northern people since the dawn of time. It is similar to the zither which had been used in many other cultures and whose appeal has been almost universal. In its older form, the **kannel** had five to ten strings placed on hollowed wood. In the modern form, it may employ from twenty to thirty strings on a well-built sounding board.

Also popular have been a wide variety of pipes, flutes, and horns - often associated with the ingenuity and lonely song of the shepherd boy. Numerous peasant songs are built around this honorable, but boring, occupation. They are all songs of youth, nature - to the accompaniment of the **vilepill** - "reed pipe".

In the 1500's, the **torupill** - "bagpipe" - came in and dominated instrumental music for some three hundred years. Especially is it associated with merrymaking and would not be missing at a wedding or similar celebration. Some of the best-known wedding songs and dances and other sounds of happiness had **torupill** accompaniment, at least orginally. It had mostly disappeared from use by the 1800's and new musical instruments had largely replaced it, especially the violin and later, the accordion. For much of the 20th Century, the accordion dominated at folk dancing and sing-a-longs. In very recent years, the guitar and other universally known instruments have become very popular, particularly with the younger artists and their renditions of the old and the new from Estonia's vast musical store.

THE NATIONAL SONG FESTIVALS

No discussion of Estonian musical forms would be complete without a mention of the quadrennial national song and cultural festivals. The songfest tradition among Estonian people goes back to 1869 when the first nation-wide festival of combined choirs and orchestras was held in the old university town of Tartu. The festivals which have become a tradition since then are a mixture of political, cultural, and social statements made by a great number of people - performers and listeners combined. Politically, the situations and motivations have changed over the years, but the songfests are still serving as catalysts for masses of people to express their feelings about their heritage, and the political situation in the native country. The 1869 songfest was held when Estonia was part of tsarist Russia, and officially was to be a festival of thanks to a Russian ruler who had abolished serfdom some years before that. In reality, it turned out to be a massive outpouring of national identity and national pride of a people yearning for independence.

When Estonia became an independent country in 1918, the songfests continued, achieving ever higher musical standards, and attracting crowds of up to 100,000 to witness the event - thousands of singers and a great number of instrumentalists performing together.

When Estonia lost its independence and became part of the Soviet empire after the Second World War, the political and social undercurrents similar to the original 1869 songfest once again emerged. The whole situation is again very much like one hundred years ago including censorship of certain songs and spontaneous attempts to perform these forbidden pieces.

Meanwhile, the 100,000 or so Estonian exiles in the outside world have continued the tradition of the songfests. And so it was in Baltimore, Maryland for one week in July 1976 - **Esto '76** - the largest festival of its kind in America in the bicentennial year. Four years earlier it had been Toronto, Canada; in 1980 -Stockholm, Sweden.

One of the key features of these festivals is the massing of the choruses, male and female, and children's choruses, all decked out in national costume, for one gigantic concert witnessed by thousands of people. These are always led by the Estonians' most renowned symphonists, composers, and conductors. At Baltimore, they included:

Maaja Duesberg - pianist and conductor who has performed in many European nations, at Lincoln Center and elsewhere.
The Reverend Valdeko Kangro - conductor of the New York Estonian Women's Chorus, Connecticut Mixed Chorus, and pastor of the Estonian Lutheran Church in Connecticut.
Uno Kook - conductor and founder of the "Es tonia" orchestra in Toronto.
Mati Tammaru - a member of the younger generation of musical talents; from Virginia.
Roman Toi - well known composer in Estonian and Canadian circles.
Taavo Virkhaus and Leo Virkhaus members of the musical family that has loomed large in Estonian song for over a century. Their ancestor David Otto Virkhaus was the conductor of the combined orchestras at the very first song festival in Tartu, Estonia in 1869.

Some of the nationally and internationally acclaimed Estonian composers whose works were presented included: Eduard Tubin, Juhan Aavik, Rudolf Tobias, and Tuudur Vettik; solo performances by artists of international stature such as Käbi Laretei, concert pianist; Ellen Parve, soprano; Heinz Riivald, tenor; and Helen Duesberg-Tobias (daughter of the famed composer), piano and cello.

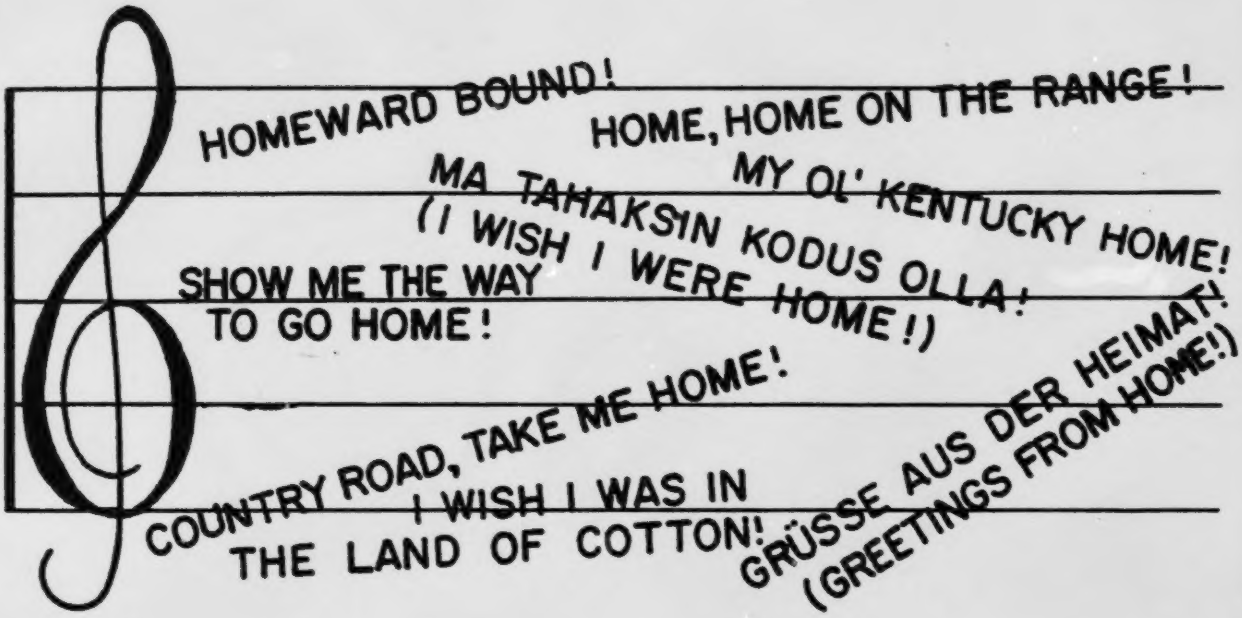
The song festivals bring together all the various styles, the old and the new, in Estonian musical and cultural creation. As stated, they are not so much concerts but cultural festivals that involve every possible aspect and mode of a people's musical expression. But, most of all, they involve active participation by almost everyone who is there. There is really no place for spectators! Nor would anyone who ever attended one of these festivals wish to be! There is too much going on, too much to see, too much living to be done!

Two artists of Soviet Estonia who command world reputations are Neeme Järvi who has conducted at the Metropolitan Opera in New York City and Gustav Ernesaks whose seventy-five member male chorus is considered by many critics to be the finest in the world.

The Multi-Cultural Connection

MODEL # 7 "HOME, SWEET HOME - A PLACE OR A FRAME OF MIND?"

BACKGROUND: The folksongs of all cultures use the idea of "home" as a central theme. It seems to have an universal appeal. It gives a sense of unity and commonality to the group members.


HOMEWARD BOUND!
HOME, HOME ON THE RANGE!
MY OL' KENTUCKY HOME!
MA TAHAKSIN KODUS OLLA!
(I WISH I WERE HOME!)
SHOW ME THE WAY TO GO HOME!
COUNTRY ROAD, TAKE ME HOME!
I WISH I WAS IN THE LAND OF COTTON!
GRÜSSE AUS DER HEIMAT!
(GREETINGS FROM HOME!)

CONSIDER: What is your definition of "home" - a house? a town? a country? an idea? other? How may "home" be interpreted in the lyrics of the song "Ma tahaksin kodus olla" - "I Wish I Were Home" in the album Best Loved Estonian Songs? Why would this word be a very complex one for Estonians and Estonian-Americans to define?

TO DO: Listen again to the folk songs in the album Best Loved Estonian Songs or take a familiar American folk song or that of some other ethnic group in our society.

Try writing your own lyrics to the melody. Use the idea of "home" as the major theme in your song. Try presenting it or perhaps taping it.

The Multi-Cultural Connection

MODEL # 8 "GUESS WHO'S COMING TO DINNER?"

BACKGROUND: Certain foods have always been stereo-typed with certain cultures: pizza - Italian, taco - Mexican, and so on. Often you can tell interesting things about a group through its diet.

THE SMÖRGASBÖRD

APPLE PIE
CHEESECAKE
SWEDISH MEATBALLS
PIPARKOOK
GOLOMKI
SŨLT
FRIED RICE
CHOW MEIN
PIGS KNUCKLES
GREEK SALAD
SOUL FOOD
BRATWURST
EDAM CHEESE
SPANISH RICE
BORSCHT
FILET MIGNON
SPAGHETTI
TORTILLAS
BOILED LOBSTER

ÖF THE WÖRLD

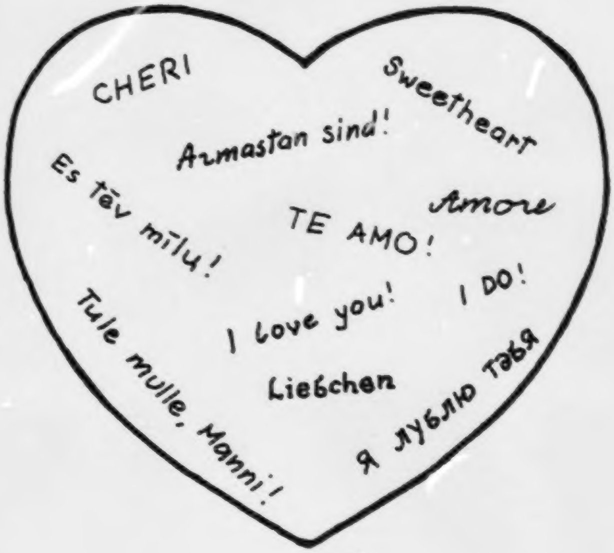
CONSIDER: the possibility that you are having your future in-laws over for dinner. You are eager to make a good impression and consider yourself a pretty good cook. You know that your future in-laws are Estonians! You plan your dinner:

TO DO: Prepare two different ethnic foods - one that is distinctly Estonian (that's for your in-laws) and one that is _____________ (your own ethnic heritage) because your parents decided to come to dinner also.

The Multi-Cultural Connection

MODEL # 9 "THE (WEDDING) BELLS ARE RINGING - FOR ME AND MY GAL?"

BACKGROUND: The wedding customs of a culture usually tell a great deal about the value system of that culture - the role of family, role of women, religion, and so forth.


CHERI
Sweetheart
Armastan sind!
Es tēv mīlu!
Amore
TE AMO!
I DO!
I love you!
Tule mulle, Manni!
Liebchen
Я люблю тебя

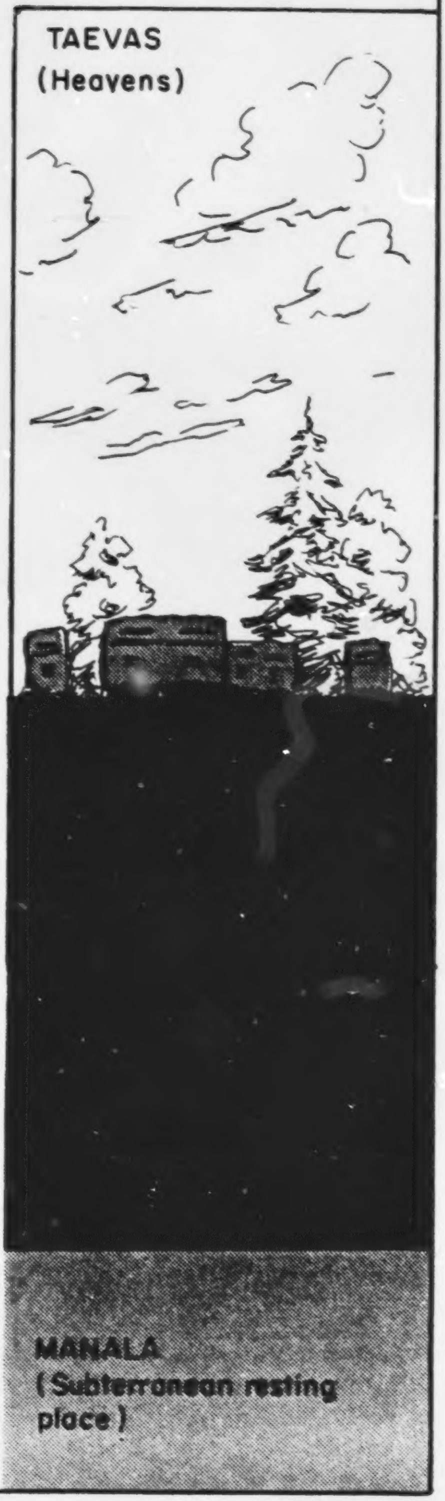
THE UNIVERSAL LANGUAGE ♡F LOVE

CONSIDER: that you were a guest at a traditional Estonian wedding and, some time later, attended a "typical" American wedding. Compare the two styles. Would you have difficulty in coping? With which would you feel more at ease? Why? How would each reflect the values of its culture?

TO DO: You are the social columnist for the hometown newspaper and are to cover a big local wedding which is to be held in the grand -__________ (choose an ethnic group!) style. You attend the wedding and write the article.

The Multi-Cultural Connection

MODEL # 10 "DEATH - THE END OF LIFE OR A PART OF IT?"



BACKGROUND:

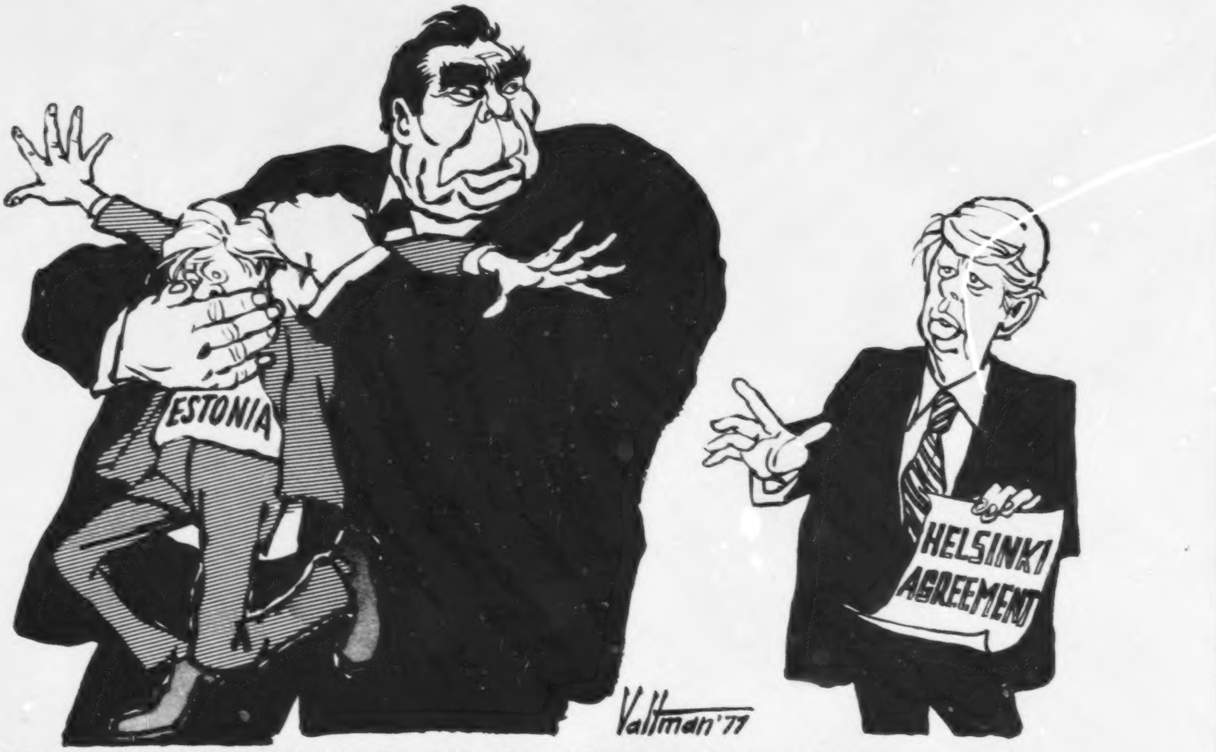
Death has preoccupied mankind all through history. Some people have tried to cheat it; others hurried it along; some looked for fountains of youth. It has been an important part of just about every religion and culture.

CONSIDER:

1. Historically, how did the Estonians explain and view death? Compare with attitudes in other cultures.
2. What should be our legal definition of death - particularly in view of the recent cases involving life support systems, the Karen Quinlan case and so forth?

TO DO:

You are a nationally syndicated gossip writer for the column "Beloved Annabelle". Recently you received a letter from a teenage girl who asked for advice because she was depressed over the death of a friend in an auto accident. You print your reply:



'IT'S PURELY INTERNAL AFFAIR AND HAS NOTHING TO DO WITH HUMAN RIGHTS'

TOPIC SEVEN: ESTONIA, ESTONIAN/AMERICANS, AND GLOBAL ESTONIANS: CURRENT AND FUTURE PROSPECTS

And, now, we come to the question of what does it all mean and where are Estonia, Estonian/Americans, and to use a newly-coined term, "Global Estonians" headed in the last two decades of the twentieth century? This is an important question to ponder and needs to be addressed. Let's consider them in order.

Estonia. The native land of the world's Estonian people continues to be dominated by the Soviet Union and, though largely shut off from the world, makes the news occasionally. This is usually in connection with some act of defiance to the Soviets or the arrest of some political dissidents. Sometimes, western political leaders of the President of the United States refers to Estonia as one of the so-called "captive nations" or speaks of it in relation to the human rights - or lack of same - issue that is getting considerable attention world-wide. Too, sports' fans note that part of the 1980 Summer Olympics took place outside of Tallinn, at Pirita. Society page or women's news buffs may even note that Rosalynn Carter's brother's wife Aino Palitka Smith is an Estonian. But, that's usually the extent of it, and it's quite understandable.

Estonia under Soviet domination is pretty much of a closed society with very serious restrictions on travel, the mails, and on other forms of communication. The letters in and out of the country are systematically censored - by the Soviet authorities' own admission! Tourists who obtain visas to the country are severely restricted in where they may travel - the country has been turned into a large nuclear submarine and guided missile center! Visitors routinely being followed or "guided" on their tours is par for the course. The few native Estonians who have been allowed out to visit relatives invariably come alone - the rest of the family is left behind as "hostage" to insure their return and "good behavior" while abroad. As a consequence, these visitors tend to be quite tight-lipped about conditions in Estonia, and understandably so. Some of the music and dance groups that have come from Estonia, as part of cultural exchange programs between the United States and the Soviet Union have turned out to be primarily messengers of Soviet propaganda and have received less than a friendly welcome from Estonian/Americans here! Too, quite a few Estonians from abroad have visited the "old country" in recent years. Their reactions have been largely mixed - happiness on one hand at seeing their place of birth or where they grew up and on seeing some of the picture postcard beauty of quaint old Tallinn! Despondency, however, at the regimentation by the Soviet society all around, at the overwhelming numbers of Russians who inhabit particularly the larger cities, the ever-continuing "russification" programs aimed at eliminating the Estonians' cultural awareness and self-identity!

How do the Estonians themselves who have now been under continuous communist rule since 1944 view the situation and the future? Since public opinion polls are outlawed there and "sample polling" is unknown, one can make calculated guesses from the fragmentary but consistent information available:

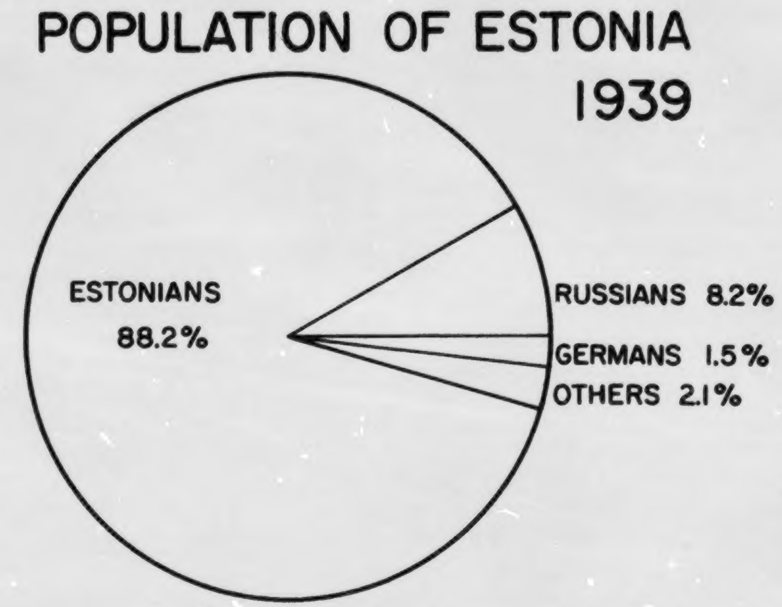
One. The native Estonian population seems quite convinced that Russian rule is to remain, perhaps indefinitely. The reasons are obvious. Up until about 1956, the year of the Hungarian Revolution, large-scale armed resistance by bands of partisans (guerrillas) continued in the woods of Estonia. It seems that in all of the eastern European countries hope remained that perhaps the Soviet Union would somehow collapse or that western aid would be forthcoming to the anit-communists. Western broadcasts via radio may have contributed to this illusion of western aid. However, when the Hungarians were left alone and massacred by Soviet forces in the streets of Budapest with the whole world watching on, the message became clear. Eastern Europe, and Estonia, was pretty much on its own, despite all kinds of rhetoric from abroad.

Two. A strong drive in people seems to be the one to survive, and Estonians apparently are no exception. Many or most of them have tried to make the best of what they see as an unfortunate or a terrible situation. They work and try to get ahead under the system and many of them have, in their various occupations. The proof is there! Despite war-time devastations and massive up-rooting and deportations of the people, and economic plundering by the Soviet system, Estonia continues to have the highest living standard of all areas of the vast Soviet empire.

Three. The native Estonians resent the large-scale influx of Russian workers and this resentment has constantly been demonstrated - by slogans secretly painted on buildings and refusal of some Estonians to even acknowledge Russian-speaking persons on the street. These stories are repeated by many visitors to Estonia.

By various accounts also, up to fifty percent of large cities such as Tallinn and up to ninety percent of eastern townships are now Russian inhabited. Travelers say that some old Estonian towns by Lake Peipsi have so few Estonian speakers that it's difficult getting by in the language. The Soviet government gives economic development and industrialization as the main reason why thousands of Russians continue pouring into the country; Estonian nationalists charge that it is a conscious attempt by Soviet authorities to "russify" the country and to gradually eliminate all traces of the old culture that is bringing the Russian influx. In fact, both statements probably have truth to them. It is conceded that Estonia is one of the most economically advanced areas of the Soviet Union and it is apparent that many individual Russians, seeking the better life, are moving into the area, to the chagrin of the native population. Undoubtedly true, too, is the charge of "russification". It was the policy under the tsars of old and continues now. One can see the concern of Kremlin leaders clearly! Statistically, **by the late 1970's the Russians had become a minority in the Soviet Union,** - the various nationalities, especially the rapidly-growing Asian ones, contributing to this. With their own birthrate dropping and the ominous population patterns developing, russifying the smaller ethnic groups and isolating the others seemed to be the way to keep their own dominant position. Another interesting feature of the russification program is this: good job opportunities exist for Estonians, but, often they are in the Urals area or the Soviet Far East, thousands of miles from home in the middle of Russian-speaking regions! Thus, a cruel dilemma constantly faces young Estonians, particularly the educated and technically-skilled ones - your job or your culture? Which comes first? Many Estonians charge that this dilemma is deliberately posed - by the Soviets!

Four. Do the younger generations of Estonians, completely brought up under the communist system support it? Probably no one can definitely answer this, and, in fact, there may be no clear, all-encompassing answer. The older generations of Estonians, for the greater part, undoubtedly abhor both the communist **and** the Russian aspects of the system. To them, based on their chilling experiences of the past, the two terms are largely synonymous. With the younger generations, those below age forty or so, there is a situation where many of them undoubtedly have some greater stake or position in the system, whatever their personal motive. Are they willing to jeopardize this position or possibility for social or economic advancement with any form of anti-Soviet action? It is difficult to say for sure, but it is interesting to note that, as described in the western press, what started out as misunderstanding at a Tartu University sponsored rock concert in December, 1976, quickly turned into an anti-police demonstration



Makeup of Estonia's population in the last year before the Soviet takeover.

by groups of students; then, grew into an anti-Russian rally; mushroomed with more people joining in into a march for human rights with very ominous and clear anti-Soviet overtones. And, this by groups of youngsters who were considered the very best and the very brightest in society and to whom the Soviet society had the most to promise! How about the masses who have no such promise or hope in the Soviet system? Would they be any slower in turning against it had they the opportunity? The best estimate is that the native Estonians, **if they could,** would reject Russian control and influences in a second, and most aspects of the communist system a fraction of a second later!

Estonian/Americans. The question of who is the "Estonian/American" and where he is headed is a key one and one that members of the Estonian community in America often debate themselves. In general ways, the collective position of the Estonian ethnic group in this country is not markedly different from the situation that other nationality groups, at other times, have faced in America's past. In some fundamental ways, it is quite different. First, some of the similarities:

By the early 1980's, the Estonian group will have been living in America for over thirty years. That means that they are now at the point where their own group members are divided about fifty-fifty - half foreign born and the other half American born. After that, the American-born and reared group will continue to dominate in numbers as time marches relentlessly on. One would think that as the "melting pot" idea of American society operated, more and more "watering down" of the old Estonianism would occur, more and more mixed marriages would further help break up the solid ethnic cohesiveness of the older families. This theory says that what would then remain are only the externals of Estonianism - maybe a name, a few phrases, an occasional ethnic dish, a recognition of a place on a map, and that's about it. In fact, that has already clearly happened with some Estonians, not only those born here but even quite a few foreign-born ones. The reasons for this are many, from living in isolation from other Estonians to marriages to non-Estonians, as well as by personal choice. In any case, the "melting pot" of America is powerful and Estonians seem to be no exception to it.

The opportunity to "melt" and disappear right into the American mainstream is readily accessible to Estonians; in fact, probably never was it easier in America's history for such a relatively-recent immigrant group to do so. From physical appearance alone, the Estonians "have it made" in this respect. So many are fair-haired and blue-eyed, - admired qualities according to the "All American Boy" or the "girl next door" mythology. Then, too, the Estonians seemed to be almost a perfect fit for the "Puritan ethic" - hard work, seriousness of purpose, duty, loyalty, individualism. Add this to the fact that many or most of the Estonians who came to this country in the late 1940's or early 1950's were either professionals or highly-skilled and motivated craftsmen, who **wanted economic security very badly after their harrowing experience,** and one can see easily that they would, in short order, fit very nicely into the American scheme of things. In fact, it was shown by a study done a few years ago that in terms of economic advancement, the Estonians had within twenty years achieved a status that immigrant groups traditionally needed two or more generations to achieve. Thus, it seems that despite the fact that almost all Estonians came to this country literally "penniless" and "languageless", they had certain other things going for them that made assimilation and rapid social-economic advancement into American life fairly simple, for the most part.

But, along with the social-economic consideration goes the crucial political one and that is: **the Estonians came to America in the 1949-1952 period not as seekers of economic opportunity but as political refugees.** If it had not been for the disruptions of World War Two, they would have remained in Estonia where most of them were clearly "making it." This is an important distinction because the Estonians, unlike the Pilgrims of old and other groups in our past, did **not** come to the New World looking for a new home. **They came looking for a temporary haven** until they could safely return to their homeland. And they generally felt that this would occur presently. That is one of the reasons visitors to Estonian events today, even to simple summertime outings and picnics, are rather amazed at the strongly politicized, strongly nationalistic overtones.

After the initial settlement in America, however, different motives also quickly became obvious, the economic one of "getting ahead" in the land of opportunity being one of them. And, for reasons already alluded to, the Estonians were to be quite successful at it - as "good" Estonians, or as American Estonians, or as Estonian/Americans - these terms all had their significant, and different connotations. Many made the decision that America was going to be their home, ever if and when Estonia were to be free! Many felt they had grown too distant from the "old country;" they had lost everything they had had over there; there were too many bad memories; or that their personally developing situation or careers were such that America was going to be the place to be! Too, a growing love and loyalty for the new country and an appreciation for all that it had done for them was a strong motive.

Thus, however individual Estonians saw their personal futures - as part of the "back to the homeland" group or part of the "American group," they generally both shared the **common goal and desire to see an independent Estonian nation restored.** This strong initial political motive which dominated the thinking of their early years in America has pretty much remained intact with Estonians of all groups and ages. In fact, it seems to have grown even stronger, at least outwardly so. Young Estonian/Americans raised in America, of whom many or most would not seriously consider eventually moving to Estonia under ordinary circumstances, are found leading Estonian social functions, organizing demonstrations at the United Nations, or writing letters about the Estonian issue to congressmen. What makes them do it? Many individual motives are involved, no doubt, but in there doubtless must be included those of love for their cultural homeland and its heritage, loyalty to parents and relatives, as well as the intangible one of self-awareness, self-identity, and roots! In fact, the idea of "roots" has been crucial in Estonian/American society for decades before it attained general popularity here with Alex Haley's work.

In conclusion, then, it can be said that the Estonians in America are undergoing much of the same kind of assimilation that other earlier groups had experienced. Except for relatively minor, localized resistance to them - in the early 1950's some anti-immigrant types liked to taunt them with epithets of "______ d. p. 's" (initials standing for "displaced persons" from the post-war refugee camps), the Estonians blended in rather quickly into American life. The fact that they were few in numbers and not greatly concentrated in specific locations probably aided in this. They were not conspicuous in manner or appearance. All of them were accustomed to living in a multilingual society (Estonia). This was very important in easing the translation to American life. Some already spoke English, or learned it quickly, or had a nice, quaint "British accent." Certainly they had few of the adjustment of acceptance problems associated with some of our other ethnic or racial groups. What binds them together, however, and makes them more conspicuous now is their continuing commitment to a liberated Estonia and a keeping alive of the cultural heritage. Indeed, this does not seem to create any problems of divided loyalty toward their new American society; certainly not much more than Jewish/Americans would face in their dual commitments to America on the one hand and to their religion and their support for the Israeli nation on the other; or those that Catholic American would face - e.g. loyalty to Uncle Sam and to the Church! Actually, American history has had many cases where groups within the country supported multiple causes. Sociologists call this "differentiated loyalties." This does not seem to create any big problem as long as the causes are not fundamentally or philosophically contradictory to one another or destructive of other groups within our society. In the case of the Estonian/Americans no such contradiction seems to be present. In fact, their main goal of a reinstituted, free Estonia is obviously consistent with one of the major ideas that America was built open - the freedom of man. It is interesting to note, too, that the United States Government has not to this day recognized the forced annexation of Estonia by the Soviet Union.

Global Estonians. "...the Estonian people must be viewed from a perspective - from the shores of the Baltic Sea to Australia....This immense geographical area is divided into two regions: The Estonian Homeland and Estonia Abroad. The Homeland is and remains as the motherland for whose independence the Estonian people must continue to struggle. This division involves separate groupings, into "Homeland Estonians" and "Estonians abroad" but this distinction is based only on geographical location - in the same way that Estonians abroad are further subdivided into Swedish/Estonians, Dutch/Estonians, and so forth. Estonians abroad can be considered "real" Estonians in every sense of the word."[1]

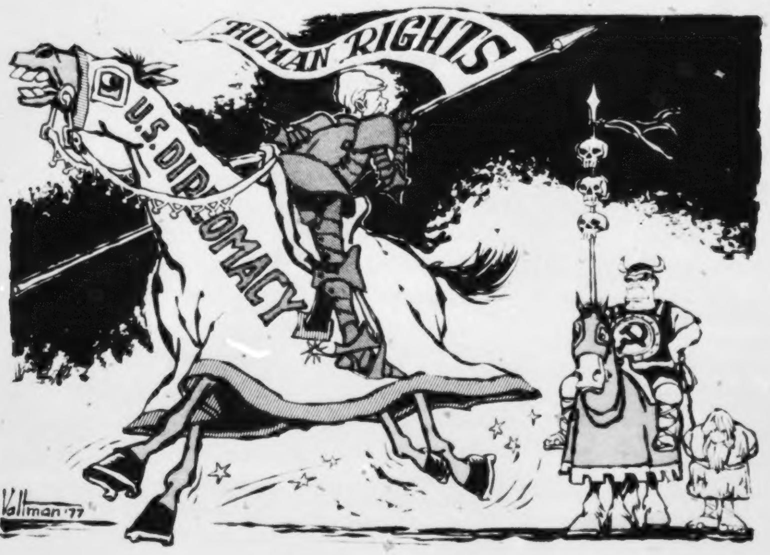
So spoke the noted Swedish/Estonian educator Hermann Rajamaa in 1977. He was talking against parochial viewpoints and for the advancement of a **world-consciousness,** in this case among the Estonians.

"...the Estonian people are found in every corner of the world, in almost every nation and within every culture. In a global context, we are all united by one great idea, - that is the idea of a free and independent Estonian nation and people...."[2]

And, further "...Who are we? ...our identity is not determined by our citizenship which we have acquired in various nations nor by our place of residence where fate has placed us, but by our heritage, which is passed on by us to our children; in mixed marriages - partly so. What distinguishes our heritage and is our prime mover, our cultural preserver - even in mixed marriages - is the Estonian language. Through our heritage and the Estonian language we remain as full-fledged members of the Estonian people, no matter in which part of the world we may reside or whatever our citizenship....**Living as Estonians in many countries in no way prevents us from having complete loyalty to our resident country and its institutions.**"[3]

Statements such as these as well as the feelings engendered at Estonian **world** festivals such as **Esto '76** (Baltimore) and **Esto '80** (Stockholm, Sweden) go to prove that Estonians are indeed well on their way to a **world-consciousness** if not a **world loyalty**. To be sure, what holds them together initially is their devotion to the purely Estonian ideals. But, then one remembers that they also hold multiple loyalties to the multiple nations they represent - such as at Baltimore, Maryland in July 1976 where some 15,000 Estonians from around the world joined in a week long cultural festival. 15,000 people - an astounding figure for a people so few in total number and so universally scattered! Almost without exception they could converse in two, three, four or more languages. They had to be able to do so to survive. But, in doing so, they had been acquiring universal understandings, universal viewpoints and global perceptions. The Estonian may not be the prototype for the new "universal man," but because of his unique set of circumstances, he certainly is one of the leaders in the movement.

In a more humorous vein, it was Ernest Hemingway who once stated that he had never gone to any port in the world where he did not run into an Estonian. It was also Hemingway who related the tale of a Barcelona bartender who had asked a customer, upon learning that the latter was Estonian: "How many Estonians are there?" When told that only about a million, the bartender said: "In that case, I have met every one of them personally."



Estonian Culture-Loyalty Model. The idea of **world education** and **global consciousness** has been with us for some time now. The concept that all the world's people are brothers and sisters goes back a long way, long before the most obvious recent experiment - the United Nations. In looking at the Estonian culture model and possibly those of other disrupted small nations, one wonders if the approach used in teaching and instilling the concept in our schools has not usually been reversed. We have all been told to love and respect our fellow man - in Asia, in Africa, wherever! We teach it in school! We believe in it! But, is it really possible for many people to do so, out of context and out of contact, and missing the intermediary steps? Someone said that it's difficult for the average person to "love" all of mankind, all of a sudden. It's out of his frame of reference and association. Then, if that is so, why not start smaller and let what history has already developed for us help us here? For example:

ESTONIAN CULTURE-LOYALTY MODEL
(sequential)

1. Family loyalty
2. Clan loyalty
3. Community loyalty - village, town, school
4. Sectional loyalty - state, county
5. National loyalty
6. Regional loyalty - North America, Western Europe
7. Global loyalty

It may be that too often world education attempts have begun with Step 7 rather than Step 1. It seems improbable that this can realistically and successfully be done. Is a person who has no concept of family responsibility, of family background, of family loyalty or history going to have a strong clan loyalty or a strong sense of community involvement and concerns for its welfare? It generally seems unlikely! Loyalties are learned, nurtured, and require much practice to maintain. The same would seem to be true for the intervening steps between #1 and #7. One builds upon the other. Loyalties seem to be a step-by-step process. In a culture they may take generations to build; in individuals, hopefully a shorter time. Perhaps one or two of the steps - such as Step #4 or #6 - could be skipped in certain cases, but not much more than that if the model is to hold firm.

How has this model worked in the case of the Estonians? Let's look. Step 1 - very strongly based; has been for many centuries. Step 2 - quite powerful - has included ties with aunts, uncles, godparents and ancestors. Step 3 - very strong historically; "our boys are better than your boys"; Step 4 - very powerful historically - the county Saaremaa was in some ways a different world from the county of Viljandimaa. Step 5 - strong within the past one hundred years. Step 6 - considerable influence within the past thirty years. Step 7 - Some or many Estonians gradually arriving at this point? Conclusion - most Estonians are probably somewhere between Steps 5 and 7 on this Model. **It is important to note that there is no value judgment attached here to being on any particular step;** in other words, a person on Step 6 is not "better" than a person on Step 5. It's simply a matter of self-perception, priorities and personal values. Obviously, too, the same person will adhere to the values and loyalties implied on several of these steps - an example of the divided loyalties or, more properly, **multiple loyalties**, so characteristic of the world's Estonians in the last quarter of the twentieth century.

With modifications, this Model could probably be used for analyzing other cultural types, including the American one. An immediate reaction is that at least part of the explanation for our recent societal breakdown, e.g. New York City's "blackout" and immediate looting, would seem to indicate a crisis occurring at the elementary levels, at Steps 1 and 2. Naturally, adjustments to the Model would be necessary to fit the individual case or culture. For example, religious affiliation might be particularly significant in a particular culture. In that case, it might be plugged in as one of the appropriate steps. So too, other loyalties that might be particularly important to consider in individual cases - social class loyalties, occupational loyalties, racial loyalties, and others. The same holds true, of course, for deleting steps from the Model.

Finally, it might be asked, "But where is the **individual** in all of this? We have talked of everything - family, clan, culture - but what of the individual person and his place and role? To summarize, it has been said before that the historical Estonian has prided himself on his strong, almost mulish individualism. This is essentially so. Yet, when one looks at the Culture-Loyalty Model, one sees mostly things that are group rather than individually-oriented. This is also true. In fact, it would be probably closest to the truth to say that in actual operation and day-to-day life, the Estonian has tried to find a balance between the two poles of total group orientation on one hand and unbridled individualism on the other. He is not a robot marching in unison with others; nor is he a hippie "doing his own thing" just for the sake of doing it; the act, even an individualistic action, must have some kind of cultural or societal reason for him. If the action cannot be justified as having some societal value somewhere along the line or meeting some **rational** need, it cannot for long be justified. It is this middle position of moderation which has been so crucial in the Estonian's development over the centuries. It is still all-important in guiding him in this complex world or our own time. It has been aptly phrased as the striving for "collective good through personal excellence."

Footnotes.

1. Rajamaa, H., **Eesti rahvusliku kasvatuse ideoloogiast ja sihiasetusest** ("Of Estonian Nationalistic Upbringing and the Setting of Goals") in **Bülletään - Eesti Õpetajate Keskühingu Häälekandja** (Bulletin of the Estonian Teachers Association in Exile), Repro Print AB, Stockholm, 1977, page 8.
2. from address by Mr. R. Kreem, Chairman of the Estonian/Canadian Alliance **(Eesti Liit Kanadas)** at the West Coast Estonian Festival held at Vancouver, July, 1977; reported in Estonian newspaper **Vaba Eesti Sõna**, Vol. XXIX, No. 28 (1443), New York, July 14, 1977, page 1, column 1.
3. Rajamaa, page 4.

DISCUSSION QUESTIONS AND ACTIVITIES

1.) Estonia is one of the so-called Soviet "republics." What does that mean? Find out which are the others and locate them on a map. There are a total of fifteen.

2.) What is the "human rights" issue as expressed by President Carter? Why is it controversial? What are some of its manifestations?

3.) If you were an Estonian/American, would you want to visit the "old country"? Why or why not?

4.) Debate the following: "The United States has a moral responsibility to help any nation rebelling against repression, including those rebelling against the Soviet Union."

5.) Should a person or group try to maintain its cultural identity in our multi-cultural American society? Why or why not? Look at this question from various points of view.

6.) Talk to the oldest members of your family, particularly those who might be foreign-born or raised. Did they have any problems in adjusting to American life? Have them tell you about it. Record the session if possible.

7.) Identify the term "Puritan ethic." Was/is there such a thing?

8.) Identify some of the immigrant groups in America's past. What were their main motives for coming to America?

9.) Distinguish between the following terms:
    a. Estonians
    b. Estonian/Americans
    c. Global Estonians

10.) Why was Alex Haley's **Roots** such a smashing success on the American scene? Why could many Americans besides Black Americans relate to it?

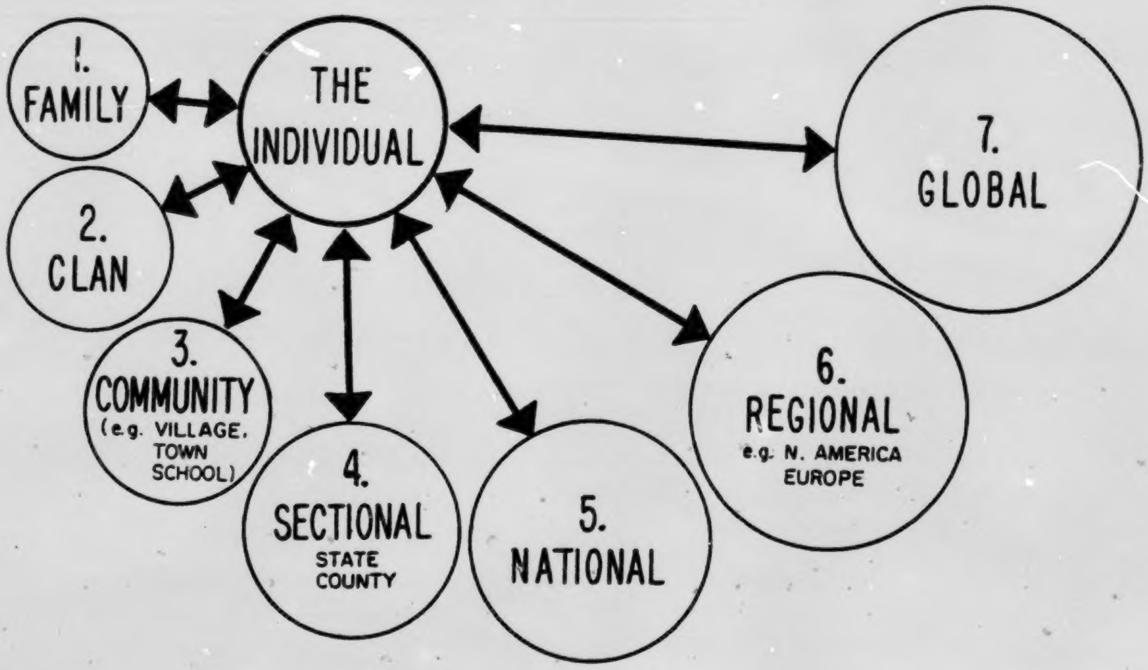
11.) Construct a **personal** Culture-Loyalty Model similar in format to the Estonian one. How is it alike? Different?

12.) Construct an **American** Culture-Loyalty Model. Compare it to your own as well as the Estonian one. Conclusions?

The Multi-Cultural Connection

MODEL # 11 "MODERN LIFE - A QUESTION OF DIVIDED LOYALTIES?"

BACKGROUND; Much of history can be written in terms of mankind's various types of loyalties at various times - whether to kings, tribes, clans, religions, nations or some other causes. It's important to consider because it tells a great deal about people's values and way of thinking at the time.


1. FAMILY
THE INDIVIDUAL
7. GLOBAL
2. CLAN
3. COMMUNITY (e.g. VILLAGE, TOWN SCHOOL)
4. SECTIONAL STATE COUNTY
5. NATIONAL
6. REGIONAL e.g. N. AMERICA EUROPE

CONSIDER: the Estonian Culture-Loyalty Model discussed in Topic Seven of this guidebook. Read the accompanying description; then draw a similar American Loyalty Model using whatever categories you think would be appropriate. Compare the two models. Similarities? Differences?

TO DO: Construct a Loyalty Opinion Poll and duplicate it. Run it with a certain class or classes in your school. Include all the important types of loyalties you can think of. Leave a fill-in for write-in possibilities. Carefully tabulate the results. What conclusions can you come to regarding teenage Americans' loyalty choices in your school?

The Multi-Cultural Connection

MODEL # 12

"VOICES OF THE DISSIDENTS - CRIES IN THE WILDERNESS OR FORERUNNERS OF A NEW FREEDOM?"

ESTONIA
LATVIA
RUSSIA
LITHUANIA
POLAND
BYELORUSSIA
CZECHOSLOVAKIA
UKRAINE
HUNGARY

BACKGROUND:

One of the great international movements of our time has been the cry for basic human rights everywhere. President Jimmy Carter was one of the leading Americans to voice his concern. On the world scene the issue of human rights has come to be especially associated with the so-called "dissidents" - people who live in Communist nations, yet who have dared to openly call for a restoration of basic human dignity in their long-suppressed societies. Some of these people have been killed, sent to jail or driven to exile, - names the world has come to recognize such as Solzhenitsyn, Ginzburg, Orlov, Amalrik, Shcharanski and others.

Following is part of a speech made by an Estonian dissident to a group of scientists and government leaders in Soviet-controlled Estonia. The speech was secretly smuggled out of the country. It was made about that time in the summer of 1978 when the notorious dissident trials were going on in Russia - and the world watched with horror as people such as Shcharanski, Ginzburg and others were being sent away to long prison terms in Soviet jails. For his own safety we shall refer to the dissident here by the common Estonian name of Kasemets.

(Kasemets' Speech)

WE ARE SURROUNDED BY A RIGID RUBBER WALL.

... We are a small nation and are painfully aware of how little is known of us... We are separated from the world, not a part of it. We have even become accustomed to this artificial separation yet it is anything but a normal situation. In reality, we are a part of the world even we ourselves cannot perceive it as such. And the world's troubles are also our troubles even when we perceive them to be too big and instead busy ourselves with local problems. By our usage, the word "global" and "humanistic" have come to have a negative connotation.

...What prevents us from being involved in the spiritual life and the great universal ideas and concerns? Spiritually, we demand too little; we are self-satisfied; we lack interest for the great universal concerns.

We live in isolation, cut off from information. The blame for that goes to our (government) bureaucracy in all its complexity and stupidity.

Between our thinking people and the great big world out there is a multi-tiered, anonymous, and stupidly rigid rubber wall. It prevents the flow of information within the borders of Estonia and the Soviet Union and between us and the outside world.

Scholarly works are not permitted or often are long delayed! Maybe censorship could improve, as some claim, the condition of society, but it could under no condition improve the quality of literature and free information.

The "Times", "Guardian", "LaMonde", "Neue Zuricher Zeitung" - the great newspapers of the world -none of them are available in Tallinn. One can find not a single book that was printed in the western world in our bookstores!

...Trips to the outside world by our scholars are rare...Passports are pulled at the last moment ...Notices of scientific conferences are never posted...Letters from the outside not received...We ourselves are partly to blame for this...For too long, we have allowed a narrow-minded, stupid government bureaucracy to plan and guide our intellectual life...People and their ideas are condemned through anonymous sources...Unknown superiors govern people's fates...

The situation is not much better with outsiders coming to visit us. Only one-half of one per cent of Soviet Estonia - the area around Tallinn - is accessible to them. Everything else is off-limits, even the cultural center of Tartu...Outside Estonians whose ideas are incomprehensible or seem vaguely threatening to some bureaucrat here are not allowed to visit this country.

...Yet we have much to give the world, more than just an Olympic regatta. We have the achievements and capable people...yet they are stifled and crushed by our bureaucracy...Two Estonian poetic anthologies have appeared in the outside world - in Italy and Finland. Our people have yet to receive any copies of them...

Our system of mail censorship is like a theatre of absurdity; yet its effects are vicious. I have not been allowed to receive a single magazine from the United States where my articles have appeared.

...The creative energies and real interests of our people are diverted by sham ceremonies and the silly hustling-bustling in preparation for the meaningless Olympics coming up...Why do I say things that our society does not allow us to say? ...Because for too long we have smugly played a very bad game...I believe great changes are in the wind in the future of our country...Take courage...If we continue to bow down and to take but crumbs from the tables of our leaders, then the future leaders - who are about to come face-to-face with very serious problems in our society - won't have to take us seriously either, and can dismiss us as simply people who have sold out their spiritual freedom and basic human rights and responsibilities for the sake of some material comforts and petty privileges.

Consider:

1) What does Kasemets mean by reference to a "rigid rubber wall" around Estonia?
2) Who does Kasemets blame for Estonia's present troubles? Why doesn't he seem to attack the Soviet government directly?
3) Kasemets is also critical of his own people living around him. Cite several of the specific criticisms.
4) Why does he condemn the 1980 Olympics, part of which are held in Tallinn?

To Do:

Imagine that you are a foreign affairs advisor to the President of the United States. Reports have been continuously coming out of the Soviet Union of violations of basic human rights there. Leaders of many ethnic groups in the United States have been demanding a "strong" American response to these violations - which, it has been pointed out, are in opposition to the Charter of the United Nations and the Helsinki Agreement of 1975 - both of which were signed by the Soviet Union.

You are charged with drawing up a specific plan or policy for the American government to follow in relation to the human rights issues, especially as they related to the Soviet Union. Your advice to the President...

APPENDIX

#1 - GLOSSARY OF TERMS - TOPIC ONE

1. Baltic Nations (or states) - Estonia, Latvia, and Lithuania. Located on the east coast of the Baltic Sea; presently controlled by Moscow as "republics" of the Soviet Union.
2. cultural assimilation - the absorption of one cultural group into another whereby the former loses its unique traits, language, and customs.
3. cultural identity - maintaining one's awareness of a distinct past, traditions, values, and world-view.
4. elite - a distinct, privileged, or ruling group which is separate from the mass of the people.
5. Finno-Ugric language - an ancient, separate language group of Europe. Takes in modern Estonian, Finnish, and Hungarian and smaller groups of present-day northern Russia.
6. **Jaanipäev** (Midsummer's Night) - June 24, traditional celebration of the year's longest day, victory of light over darkness. Celebrated around bonfires with song, dance, foods, and drink.
7. Kievan Period (800's to 1200's A.D.) - period in Russian and Ukrainian history when that area was dominated by powerful independent city-states, especially Kiev (in the modern Ukraine).
8. Lake Peipsi - Estonia's largest lake; forms part of her frontier with Russia.
9. **maarahvas** - lit. "people of the soil" or "land" - Estonians' historical reference to themselves as distinct from other nations and peoples who have conquered Estonia.
10. "melting pot" - theory that all people who settle in the United States have already or shall or should shed their native traditions and become "Americans".
11. Mongol (or Tartar) Yoke - period of 1237 to 1480 when the Mongol khans controlled much of Eurasia.
12. **piparkook** - ginger cookies - adorned with nuts. A Christmas delight.
13. russification - Russian attempts of the 19th and 20th centuries to extinguish the Estonians' cultural self-awareness and to replace it with a Russian or Soviet one.
14. **saksad** - lit. "Saxons" - Estonian term for the German barons or lords who controlled the land for some seven centuries - 1200's to the early 20th century.
15. sovietization - similar to russification except that purely communistic ideas or values are especially stressed.
16. **sült** - gelatin meat (pork) dish most commonly prepared at holiday time. Often eaten with sharp mustard and rye bread; sometimes with vinegar.
17. Urals - mountain range separating European and Asiatic Russia; originally an area dominated by numerous Finno-Ugric groups.
18. **verivorst** - "blood sausage" - combination of lean pork, barley, and pork blood cooked and pressed into hog castings. A favorite at Christmas time - cooked and served with fried bacon slabs, cranberries, and dark bread.

#2 - GLOSSARY OF TERMS - TOPIC TWO, PART ONE

1. Age of National Awakening (1840-1918) - period of intensified national self-awareness that led to independence.
2. Age of Reason - 1600 to 1750 period characterized by mathematical and scientific advances in western Europe.
3. Age of Reformation - 16th century movement which split Europe into Catholic and various Protestant groups.
4. amber - semiprecious "sea pitch" formed on Baltic shores; used as jewelry and for trade.
5. Baltic Germans - descendants of the crusaders who stayed in Estonia, largely as landowners.
6. barons - noblemen.
7. barter - trading of goods, before money came into use.
8. Battle of Narva (1700) - Peter the Great's disastrous defeat at the hands of the Swedes under Charles (Karl) XII in Estonia.

9. Battle of Poltava (1709) - the Swedes' crushing defeat at the hands of the Russians in the snows of the Ukraine.
10. Bishop Albert - conqueror and Christianizer of Estonia, Latvia, and Livonia.
11. Christendom - reference to the unified Christian Church under the popes, especially in the Middle Ages.
12. crusaders - armed knights who fought for the Christian Church in the Middle Ages.
13. Emancipation of 1861 - freeing of the serfs in the Russian Empire, including Estonia, by Tsar Alexander II.
14. estophils - non-Estonians who had adopted Estonian manners, habits, language, and viewpoints.
15. feudalism - medieval social/economic order which regulated relationships between the lords (landowners) and serfs (workers).
16. Friedrich R. Faehlmann (1796-1850) - Estonian doctor and noted folklorist.
17. Friedrich R. Kreutzwald (1803-1882) - Estonian folklorist who published his **Kalevipoeg** in 1856.
18. "good old Swedish age" - Estonian reference to the 1629-1721 period, characterized by progressive reforms.
19. Great Northern War (1700-1721) - a major conflict that gripped most of northern Europe; very destructive; principally Sweden against Russia.
20. Gustavus Adolphus - champion of Protestant Lutheranism; king of Sweden who founded the University of Tartu in 1632.
21. heathens - pagan, non-Christians.
22. Hiiumaa - island north of Saaremaa in the Baltic Sea.
23. Ivan IV (the Terrible) - Russian ruler whose raids into Estonia in the 1500's devastated the country.
24. Johan W. Jannsen - influential publicist of the 19th century "age of national awakening".
25. **Kalevipoeg** - Estonian national epic; lit. "Son of Kalev".
26. **kihelkonnad** - counties of ancient Estonia.
27. Knights of the Sword - order of German crusaders who invaded Estonia in 1208.
28. Lembitu - greatest Estonian chieftain of the ancient war of independence (1208-1227).
29. Livonians - ancient Finno-Ugric tribe which occupied what is now northwestern Latvia.
30. milennium - a thousand year period.
31. nationalism - strong feelings of emotion for one's country; a universal phenomenon of the 19th and 20th centuries.
32. Novgorod - major medieval trading city of western Russia.
33. Orthodoxy - eastern branch of Christianity.
34. peasantry - agricultural laborers, small farmers.
35. Riga - major Latvian city.
36. Romanov - Russian royal family which ruled that country from 1613 to 1917.
37. Saaremaa - largest island, western-most province of Estonia; lit. "Isle Land".
38. Scandinavia - northern European countries including Sweden, Norway, Denmark, Iceland, and Finland.
39. Sigtuna - medieval Swedish capital destroyed by Estonian vikings in 1187.
40. Slavic - language group of eastern Europe: Russian, Polish, others.
41. St. Petersburg - later Petrograd, now Leningrad; large city on the Gulf of Finland created by Peter the Great; Capital of Russia until 1917.
42. Taara - (Thor) chief Estonian god in ancient times.
43. **talupoeg** - peasant; lit. "son of the farm".
44. Treaty of Altmark (1629) - end of religion related wars in northern Europe; Estonia becomes Swedish province.
45. Treaty of Nystadt (Uuskaupungi) 1721 - end of Great Northern War; Estonia falls under Russian control.
46. Vanemuine - important theatrical group and later building begun in 1865 in Tartu; named after god of music.
47. **venelased** - Russians, lit. "river boatmen".
48. vikings - seafaring raiders of the early Middle Ages; associated with northern Europe.
49. "Western Sea" - Estonian reference to the Baltic Sea (which lies to the west of Estonia).
50. "window on the West" - Russian desire, realized by Peter the Great, to conquer the Baltic areas to further Russia's contacts with western Europe.

#3 - GLOSSARY OF TERMS - TOPIC TWO, PART TWO

1. Adolf Hitler - dictator of Nazi Germany 1933-45.
2. Agrarian Law of 1919 - reform which distributed the former barons' estates to hundreds of thousands of Estonians.
3. autocratic (autocracy) - hereditary, one-man rule of the Russian tsars.
4. Battle of Võnnu - June 23, 1919 - decisive battle in Estonian War of Liberation.
5. blitzkrieg - "lightning war" - associated with German strategy in World War Two.
6. collectivization - Soviet policy of taking away private ownership of property or land and setting up "communal" farms.
7. deportation - forcibly transporting people to labor or concentration camps; usually associated with Siberia.
8. February 24, 1918 - Estonian Independence Day.
9. General Johan Laidoner - commander-in-chief of Estonian armed forces; deported to Russia 1940.
10. Jaan Tõnisson - Estonian nationalist leader, former prime minister, deported 1940.
11. Joseph Stalin - director of the Soviet Union 1924-1953.
12. Konstantin Päts - Estonian patriot and founding father; president of the Republic 1938; deported 1940.
13. Kristjan Palusalu - world champion Estonian wrestler at 1936 Olympics.
14. League of Nations - world peace-keeping organization during the 1920's and 1930's; immediate predecessor of the United Nations.
15. mercenary - professional soldiers for hire.
16. Nicholas II - last tsar of Russia; executed with his family by the communists in 1918.
17. Orthodox - eastern branch of Christianity; Russian church.
18. Paul Keres - former world chess grandmaster.
19. partisans - irregular troops, guerrillas.
20. Provisional Government - democratic leadership of Russia in 1917 before the Communist takeover.
21. Red Army - military forces of the Soviet Union.
22. Revolution of 1905 - series of uprisings in the Russian Empire, including in Estonia; put down by force of arms.
23. self-determination - national independence; associated with President Woodrow Wilson's Fourteen Points.
24. temperance clubs - dedicated to the elimination of the use of alcohol; important in the 1920's.
25. Treaty of Tartu - February 20, 1920 - peace signed between Soviet Union and Estonian Republic.

#4 - GLOSSARY OF TERMS - TOPIC SIX, ESTONIAN ART

1. Art Nouveau - in Germany the term "Jugendstil", after the periodical "Jugend", became the accepted name for it. It originally grew out of the English arts and crafts movement as a revolt against the new age of mechanization. It was a romantic effort to implement a philosophy that true art should be both beautiful and useful. The use of the whiplash line and the curvilinear emphasis are derived from art nouveau.
2. Baroque - the birthplace of the style was Rome, but soon was in use internationally. The forms are irregularly shaped and fantastic in style. It denotes a style of architecture and art forms common in the first half of the 18th century. In paintings a spectacle of unprecendent splendor is displayed, and portraits are rich, dramatic, and robust.
3. Classicism - has qualities of the Greek or Roman style, such as discipline, reason, restraint, and order.It is considered a mixture of simplicity, harmony, and proportion.
    - Neo-Classicism - a revival of Classical styles especially in art, music, literature, and architecture, and in the use of its forms the movement began about 1750. Forming a relief from the Baroque extravaganza, and harmonizing with the Enlightenment. In America, the Greek or Federal Revival (1790-1850) produced an architectural style known as Georgian.
4. Cubism - influenced by Cézanne, and led by Picasso and Braque. It tried to liberate form by using basic geometric shapes such as the cube, the cylinder, and the cone to create new combinations of basic forms.

5. Expressionism - personal emotions of the artist are of major importance. The movement began with Edvard Munch in Germany, and had great influence on the whole art world. Van Gogh, Rouault, and Klee were expressionist painters.
6. **Fauves** - means "wild beasts" in French. It was led by French artist Matisse, and uses violent, uncontrolled, brilliant and unrealistic colors.
7. Folk Art - is produced by professionally untrained people all over the world, reflecting the characteristics and the tastes of the particular group.
8. Futurism - started by a group of Italian artists who declared war on traditional art. They wanted to "glorify the life of today.... transformed by the victories of science." They like motion and tried to paint dynamic action.
9. Gothic - a romantic, medieval style of architecture as contrasted with classic. It was prevalent in Europe from the time of the Romanesque style until the Renaissance (from about 1200-1500 A.D.). The style has pointed arches and a soaring lightness, and meant that it was the work of the Goths or the barbarians.
10. Impressionism - the style or movement started in the 1860's and is considered to mark the beginning of the modern art movement. The artists tried to paint the impressions of nature, showing color changes from the light that is cast on things, which also changes forms of objects. It was a break with the paintings of the past that had used natural color and form as unchanging.
11. Astride Maillol - (1861-1944) - pioneer of 20th century sculpture. He tried to preserve, but at the same time purify the classical ideal. He brought down to earth the homely actuality of his peasant models, strippings them of the previously used sentimental idealism.
12. Realism - principle of representing persons or scenes as they exist, without any attempt at idealization.
13. Renaissance - popular in the 14th and 15th centuries. It was a period of revival in art ("rebirth") of the Greek and Roman achievements which had been forgotten during the Middle Ages. It began in Italy with a desire for knowledge, emphasizing the dignity and humanity of the individual. Michelangelo, Raphael, and Leonardo da Vinci were Renaissance artists.
14. Rococo - an object, ornament, or design of baroque style, distinguished by a profusion of meaningless but often delicately executed ornament in imitation of rockwork, shells, foliage, and scrolls. It was prevalent in the 17th and 18th centuries.
15. Romanesque - a pre-Gothic style, which is heavy like the ancient Roman style, with rounded arches. All Medieval art before 1200 A.D. could be called Romanesque, if it showed any link at all with the Mediterranean tradition.
16. Romanticism - a revival of medieval forms, as opposed to the classical. It occurred in the late 18th and early 19th century, and the movement subordinated form and finish to content, intellect to emotion, reason to imagination and intuition, the critical to the creative, and emphasized the mystery and beauty of life.
    - Neo-Romanticism - a reaction to the abstraction and surrealism of the 1930's. It sought the return to man, his emotions, and his immediate environment. It concentrated on the effects of mystery and fantasy, derived from the climate of surrealism.
17. Surrealism - means "super-reality" in French. It deals with our dreams, fantasies and imaginings which are part of our subconscious minds. The movement began in 1924, and was greatly influenced by the teachings of Sigmund Freud. The first Surrealist Manifesto stated that it was the artist's duty to free man's unconscious personality from reason and inhibition.

#5 - A CHRONOLOGY OF ESTONIAN HISTORY

Before Christ

6000-4000 - emergence of Estonians on Baltic shore. Other Finno-Ugric groups: Finns, Karelians, Livonians, Ingrians, Mordovians inhabited much of present-day northern Russia from the Baltic to beyond the Ural Mountains
6000-4000 - archaeological findings indicate a hunting-fishing culture in Estonia
Later Stone Age - cattle breeding and agriculture becoming predominant
Herodotus - (Greek historian 5th century B.C.) refers to "Aesti" as vigorous agriculturists, traders of the non-Hellenic north
Roman Age - agriculture flourishing; iron introduced through trading ventures

Anno Domini

by 1200 - highly developed skills in weaving and metal-working. Estonia important link in viking trade via Russian rivers with Byzantium (Constantinople)
1187 - highpoint of Estonian viking power; sacking of Sigtuna (ancient Swedish capital)
by 1000-1200 - Estonians organized along country **(kihelkond)** lines; loose federations led by elders
1030-1192 - repeated Russian (Orthodox) invasions and Christian missionary attempts thwarted
1158 - city of Lübeck used a base for German penetration into eastern Baltic area
1193 - Roman Catholic Pope Innocent III declares crusade against Baltic heathens, -Estonians, Livonians, Latvians
1200-1208 - Bishop Albert founds Riga; forcibly subjugates, converts Livonians and Latvians
by 1218 - southern Estonia taken by crusaders
1219 - Valdemar II of Denmark conquers north Estonia, builds Tallinn - "Taani linn" - i.e. "Danish fortress"
1222-1227 - general national revolt against Danes and Teutonic Knights (Germans) crushed
1200's, 1300's - Estonian ports become important links in Hansa trade
1343 - St. George's Day Revolt - general peasant uprising
1345 - last peasant armies destroyed; complete feudalization of the land
1500's - repeated Russian incursions (Ivan the Terrible) - eastern Estonia falls. Teutonic Order crumbles - Danes, Swedes, Poles divide Estonian lands
1535 - first known book in Estonian language
1629 - Truce of Altmark - all of Estonia and Livonia to Sweden
1632 - University of Tartu founded by Gustavus II Adolphus of Sweden; some native Estonian scholarship and literature emerging
1600's - parish schools developing nation-wide
1700-1721 - Great Northern War (Sweden-Russia). Scorched earth policy devastates, depopulates land
1710-1711 - plague sweeps land: further chaos
1721 - Treaty of Nystadt - Estonia falls to Russian rule for two centuries
1721-1800's - cultural isolation from the West; peasants in absolute bondage
1802 - University of Tartu reopens with limited Estonian participation. Limited land, legal reforms follow
1856 - Kreutzwald compiles **Kalevipoeg** - national epic poem
1869 - "Era of National Awakening" - first national song festival
February 23, 187[illegible] - birth of Konstantin Päts, future president of the Estonian Republic
1883 - consecration of the blue-black-white flag at Otepää
1905 - revolts sweep Russian Empire including Estonia; are put down
April 12, 1917 - Estonia acquires autonomy under Russia's new Provisional Government
February 24, 1918 - Estonia proclaims its independence
1918-1920 - War of Liberation against Soviets' and Baltic barons' armies
1919 - Agrarian law turns barons' estates over to free peasantry
February 20, 1920 - Peace of Tartu. Soviet Union recognizes Estonian independence
1921 - admission to League of Nations
1924 - Soviet coup in Tallinn thwarted

1932 - Estonian-Soviet treaty of non-aggression
1938 - song festival in Tallinn draws over 100,000 people (one-tenth of nation)
1939 - Estonia forced to accept Soviety military bases on its soil
1940 - annexation of Estonia by U.S.S.R. Arrest of major leaders
June 1941 - arrest and deportation of thousands to Siberian camps
Summer 1941 - conquest by Nazi Germany
Fall 1944 - second Soviet occupation; thousands flee to the West
1945 to early 1950's - period of refugee camps in Germany
1949 - massive purges, deportations, collectivization of farms in Soviet Estonia
1948-early 1950's - thousands of Estonians migrate to western nations, including the United States
1950 - Connecticut Estonian Society founded in Willimantic
1956 - last of the anti-Soviet forces in Estonia are liquidated
1969 - one hundredth anniversary song Festival in Tallinn (Soviet sponsored)
1972 - First Estonian World Festival in Toronto, Canada
1976 - "Esto '76" - Second World Festival in Baltimore, Maryland (Estonians' salute to America's Bicentennial)
1970's - increased contacts and visits between Soviet Estonia and outside world
1980 - Third World Festival - Stockholm, Sweden. Boating events of the Summer Olympics held in Tallinn

#6 - MAJOR HIGHLIGHTS OF ESTONIAN HISTORY - GLOBAL CONTEXT

	Estonia/Estonians	World History
6000 B.C. (?) to 3000 B.C. (?)	Finno-Ugric tribes (including Estonians) reach Baltic shores (from northern Eurasia); hunting, fishing culture - Stone Age	Middle Eastern, Minoan civilizations flourishing
by ca. 800 A.D.	Iron Age; primacy of agriculture; commerce developing	"Dark Ages" in Western Europe; era of Charlemagne; Moslem expansion
800 to 1200 A.D.	"golden age" of Estonian independence; seafaring, raiding by Estonian vikings; destruction of Sigtuna (Swedish capital) 1187; country divided into **kihelkonnad** (countries)	"Age of Feudalism" in the West; slow emergence of commerce, towns
1200 to 1227	ancient Estonian war for freedom against German crusaders and Danes; Battles of Ümera 1210; Madisepäev (St. Matthew's Day) 1217; death of Lembitu - Estonian leader	Christian thrusts against Seljuk Turks; fall of Constantinople to crusaders; Magna Carta in England
1227 to 1627	German, Danish, Polish, and Russian feudal order in Estonia; 1343 - peasants' revolt - Jüriöö (St. George Day) put down by 1346; 1525 - first Estonian language book - catechism	100 Years' War between England and France; voyages of discovery; flowering of the Renaissance, religious wars, colonists in Virginia and Massachusetts
1627 to 1721	"good old Swedish time"; founding of University of Tartu - Gustavus Adolphus; public schools emerge; first Estonian immigrants in America	"Age of the Baroque," 30 Years War, the genius of Descartes, Newton
1721 to 1918	age of Russian tears, Peter the Great, absolute serfdom of peasants	American Revolution, Industrial Revolution, opening of Africa, World War One
1840 to 1870	the "national awakening". Kreutzwald's epic **Kalevipoeg**, national literature, newspapers, theater	westward expansion and Civil War in the U.S.; unification of Italy, Germany
1861	emancipation of the serfs - Tsar Alexander II	southern states secede from the Union; attack on Fort Sumter
1869	first Estonian national song festival in Tartu	Ulysses S. Grant's first term
1869 to 1914	rapid improvement of Estonia's cultural/economic position - expansion of independent farmer class, national intelligentsia	"Age of Imperialism," arms race between major powers, closing of the American frontier
1914 to 1918	World War One; fall of Tsarist Russia 1917	World War One; collapse of Imperial Germany; age of Woodrow Wilson
Feb. 24, 1918	proclamation of independence of Republic of Estonia	Wilson's Fourteen Points; **All Quiet On The Western Front**
1920	Treaty of Tartu with Soviet Union ends War of Liberation	"Jazz Age," election of Warren Harding and return to "normalcy"
1918 to 1940	period of independence	Lindbergh's flight, Prohibition, Great Depression, rise of fascist dictatorships

	Homeland	Estonians Abroad	
1939 to 1945	occupations by Soviet/Nazi/Soviet forces; massive deportations to Siberia	emigré flight to the West	World War Two
1944	reoccupation by Soviet forces	large-scale exodus to the West	Normandy invasion - "Longest Day", "The Bridge Too Far", "Battle of the Bulge"

1945 to 1949	guerilla warfare against communists	period of refugee camps; large Estonian groups in Sweden, Germany	beginning of the "Cold War", Truman Doctrine, Communist takeover in China
1949	large-scale deportations in Estonia, collectivization of agriculture	emigration to U.S., Canada, Australia, in full swing	North Atlantic Treaty Organization created; Soviet Union tests nuclear bomb
1949 to 1953		major Estonian settlement in America	Korean War; election of President Eisenhower
1956	last anti-Soviet guerrilla bands surrender; consolidation of Communist control		Hungarian Revolution; Suez Crisis
1949 to present		Estonian cultural and economic growth in the U.S.A.	age of Kennedy, Cuban Missile Crisis, the Beatles, Vietnam era
1969	centennial folk festival in Soviet Estonia		U.S. manned landing on the moon
1972		first Estonian World Festival in Toronto, Canada	re-election of Richard M. Nixon
1976		ESTO 76 - second Estonian World Festival in Baltimore, Maryland	Cincinnati Reds win World Series, election of Jimmy Carter
1980	boating events of the Summer Olympics held in Tallinn	third Estonian World Festival in Stockholm, Sweden	

#7 - IMPORTANT DAYS IN THE ESTONIAN CALENDAR

January - **Jaanuar** or Näärikuu - "New Year's Month"
1 - New Year's Day - **Uusaasta**
6 - Three Kings' Day (Epiphany) - **Kolmekuningapäev** - official end of the holiday season

February - **Veebruar** or **Küünlakuu** - "Month of the Candles"
2 - Treaty of Tartu with Soviet Union 1920
4th Tuesday in the month - Shrove Tuesday - **Vastlapäev** - children's skating holiday
23 - birth of President Konstantin Päts 1874
24 - Estonian Independence Day (1918)

March - **Märts** or **Paastukuu** - "Month of Fasting"
20-25, 1949 - mass Soviet deportation of Estonians to Siberia

April - **Aprill** or **Jürikuu** - "St. George's Month"
Palm Sunday - **Palmipuude Püha**
Good Thursday - **Suurneljapäev** - "Maundy Thursday"
Good Friday - **Suurreede** - "Good Friday"
Easter Sunday - **Ülestõusmise püha** - "Day of arising from the Dead"
23 - St. George's Day - **Jüripäev** - special day associated with coming of spring, good fortune, youth activities, especially scouting
1343 - Estonian peasant's rebellion against their feudal overlords

May - **Mai** or **Lehekuu** - "Month of the Leaves"
1 - May Day - **Maipäev** - international holiday
Mother's Day - **Emadepäev**
Ascension Day - **Taevaminemise püha**
Pentecost - **Nelipüha**

June - **Juuni** or **Jaanikuu** - "St. John's Month"
4 - consecration of the Estonian blue-black-white tricolor flag at Otepää 1884
14 - mass deportation of Estonians to Siberia 1941
17 - Soviet forces seize Estonia 1940
23 - Midsummer's Eve - **Jaaniöö** - ancient festival around bonfires commemorating the longest day; also, Victory Day - **Võidupüha** - observing Estonian victory at Battle of Vonnu 1919 in Estonian War of Liberation
24 - Midsummer's Day - **Jaanipäev** - ancient holiday, visits to cemeteries

July - **Juuli** or **Heinakuu** - "Haying Month"
14 - Estonian parliament convenes 19127 - to lead to independence
28 - beginning of World War One 1914

August - **August** or **Lõikuskuu** - "Harvest Month"
6 - Soviet Union officially annexes Estonia 1940
11 - end of World War Two 1945
15 - Rye/St. Mary's Day - **Rukki maarjapäev** - in Estonian folklore

September - **September** or **Mihklikuu** - "St. Michael's Month"
1 - beginning of World War Two 1939
21 - St. Matthew's Day - **Madisepäev;** 1217 - Germanic crusaders defeat heathen Estonians under Lembitu; death of Lembitu
29 - St. Michael's Day - **Mihklipäev** - day of thanksgiving for harvest

October - **Oktoober** or **Viinakuu** - "Whisky Month"
31 - Reformation Day (Lutheran)

November - **November** or **Talvekuu** - "Winter Month"
10 - St. Martin's Day - **Mardipäev** - roughly parallel to Halloween
11 - end of World War One 1918
20 - All Saints Day - **Surnutepüha** - religious observance
25 - St. Catherine's Day - **Kadripäev** - similar to Halloween
26 - Estonian Emigré Day - **Väliseesti päev** - Estonians the world over commemmorate their heritage

December - **Detsember** or **Jõulukuu** - "Christmas Month"
24 - Christmas Eve - **Jõululaupäev** - coming of the Christ child; **Jõuluvana** - "Old man of Christmas" visits with children, gifts
25 - First day of Christmas - **Esimine jõulupüha**
26 - Second day of Christmas - **Teine jõulupüha**
31 - New Year's Eve - **Vana aasta päev**

#8 - A SPECIAL FEATURE -

ESTONIAN ATHLETIC ACHIEVEMENTS IN INTERNATIONAL COMPETITION

By Lembit Kuusk

FOREWORD

Estonia's athletic excellence has been remarkable. A nation of slightly over a million people in an area only twice the size of the state of New Hampshire has produced the world's top athletes in no less than eight different sports. During its 22-year independence between the world wars, this nation won twenty-one Olympic medals including six golds.

Since the Russian annexation the Estonians have seen one of their own named USSR's Sportsman of the Year and won an additional fifteen Olympic medals including five golds under the USSR. From the few thousand World War II refugees that migrated to the foreign lands, three bonafide consensus All-Americans have emerged and many dozens of national champions in countries all over the world.

SECTION I. SUMMER OLYMPIC GAMES

1912 Stockholm, Sweden: THE Vth OLYMPIAD

In 1912 the territory of Estonia was a province in Tsarist Russia and the Estonians competed as members of the Russian Olympic team.

SILVER medal won by MARTIN KLEIN in Greco-Roman wrestling, middleweight "A" class, 75 kg
(1st) Claes Johannsson, Sweden
(3rd) Armas Askainen, Finland

The match between Klein and Askainen lasted eleven hours and forty minutes. Neither wrestler was able to continue and the gold medal was awarded to Johannsson. The time 11:40 still stands in the Guinness records books as the **world's longest** recording wrestling bout.

BRONZE medal won by HARRY BLAU in clay bird, individual, trap shooting with score 91 of 100 points
(1) James Graham, USA 96
(2) Alfred Goeldel, Germany 94

BRONZE medal won by MIHKEL KUUSIK in rowing, single sculls (A tie for third place with Everard Butler, Canada)
(1) William Kinnear, Great Britain
(2) Polydore Veirman, Belgium

Estonia proclaimed its independence from Russia on February 24, 1918. Shortly thereafter, Russia invaded Estonia. By 1920 in their War of Independence, the Estonians had successfully repelled the Red Army and concluded a favorable peace treaty with Russia. In the Olympic Games held during the period 1920-36, the Estonians represented their own independent democratic Republic of Estonia and competed under their own colors of blue, black and white stripes.

1920 Antwerp, Netherlands: THE VIIth OLYMPIAD

GOLD medal won by ALFRED NEULAND in weightlifting, lightweight, 67.5 kg with 3 lift total of 257.5 kg
(2) R. Williquet, Belgium 240
(3) J. Rooms, Belgium 230

SILVER medal won by JÜRI LOSSMAN in marathon run (26 miles, 385 yards) with time of 2 hr: 32 min: 48.6 sec
(1) Hannes Kolehmainen, Finland 2:32:35.8 (Olympic record)
(3) Valerio Arri, Italy 2:36:32.8

SILVER medal won by ALFRED SCHMIDT in weightlifting, featherweight, 60 kg with 3 lift total of 212.5 kg
(1) F. deHaesi, Belgium 220
(3) E. Riter, Switzerland

Also: 5th place, ALEKSANDER KLUMBERG, javelin throw
6th, HARALD TAMMER, shotput

1924 Paris, France: THE VIIIth OLYMPIAD

- **GOLD** medal won by EDUARD PÜTSEPP in Greco-Roman wrestling, bantamweight, 58 kg
  - (2) Anselm Ahlfors, Finland
  - (3) Vaino Ikonen, Finland
- **SILVER** medal won by ALFRED NEULAND in weighlifting, middleweight, 75 kg with 5 lift total of 455 kg
  - (1) Carlo Galimberti, Italy 492.5
  - (3) Jaan Kikkas, Estonia 450
- **BRONZE** medal won by ALEKSANDER KLUMBERG in decathlon with 7329.36 points (100-11.6;lg-9.96;sh-12.27;hi-1.75;400-54.4;110h-17.6;di-36.795;pv-3.3;ja-57.7;1500-5:16)
  - (1) Harold Osborn, USA 7710.775 (world record)
  - (2) Emerson Norton, USA 7350.895
- **BRONZE** medal won by JAAN KIKKAS in weightlifting, middleweight, 75 kg with 5 lift total of 450 kg
  - (1) Carlo Galimberti, Italy 492.5
  - (2) Alfred Neuland, Estonia 455
- **BRONZE** medal won by HARALD TAMMER in weightlifting, heavyweight, over 82.5 kg with lift total of 497.5 kg
  - (1) Giuseppe Tonani, Italy 517.5
  - (2) Franz Aigner, Austria 515
- **BRONZE** medal won by ROMAN STEINBERG in Greco-Roman wrestling, middleweight, 75 kg
  - (1) Edvard Vesterlund, Finland
  - (2) Arhur Lindfars, Finland
- Also: 4th, ALBERT KUSNETS, Greco-Roman wrestling, lightweight
  - 6th, G. ERNESAKS, weightlifting, featherweight
  - 6th, E. VANAASEME, weightlifting, lightweight
  - 10th, J. LOSSMAN, marathon
  - The soccer team lost to USA 1-0; Ireland 3-1; Turkey 4-1

1928 Amsterdam, Netherlands: THE IXth OLYMPIAD

- **GOLD** medal won by OLVALD KÄPP in free-style wrestling, lightweight 66 kg
  - (2) Charles Pacome, France
  - (3) Eino Leino, Finland
- **GOLD** medal won by VOLDERMAR VÄLI in Greco-Roman wrestling, featherweight, 62 kg
  - (2) Erik Malmberg, Sweden
  - (3) Giacomo Quaglia, Italy
- **SILVER** medal won by ARNOLD LUHAÄÄR in weightlifting, heavyweight, over 82.5 kg with 3 lift total of 360 kg
  - (1) Josef Strassberg, Germany 372.5
  - (3) J. Skobla, Czechoslovakia 357.5
- **BRONZE** medal won by ALBERT KUSNETS in Greco-Roman wrestling, middleweight, 75 kg
  - (1) Väino Kokkinen, Finland
  - (2) László Papp, Hungary
- **BRONZE** medals won by N. VEKSCHIN, W. WIREN, E. VOGT, G. FAEHLMANN as members of "Tutti V" yachting team, 6 meters "R" class
  - (1) Norway
  - (2) Denmark
- Also: 8th, J. MEIMER, javelin 61.46
  - 11th, G. KALKUM, Discus 43.09
  - 11th, O. LUIGA, weightlifting, lightweight 305
  - 12th, A. KUKK, weightlifting, middleweight 277.5
  - 14th, J. MEIMER, decathlon
  - 15th, A. KASK, weightlifting, featherweight 250
  - Final standings placed Estonia 15th of the 46 competing nations.

1932 Los Angeles, USA: THE Xth OLYMPIAD

Estonia was unable to send a national team; however, a few Estonians competed individually in the LA Games.

OSVALD KÄPP took part in wrestling but lost to a French wrestler, the eventual gold medalist.
ALFRED MAASIK, residing in US, entered in cross-country walk but did not place.

1936 Berlin, Germany: THE XIth OLYMPIAD

GOLD medal won by KRISTJAN PALUALU in Greco-Roman wrestling, heavyweight, over 87 kg
(2) John Nyman, Sweden
(3) Kurt Nornfischer, Germany (The pre-olympic favorite, 3-time European champion whom Palusalu defeated)

GOLD medal won by KRISTJAN PALUSALU in free-style wrestling, heavy-weight, over 87 kg
(2) Josef Klapuch, Czechoslovakia
(3) Jhalmar Nyström, Finland

Palusalu is the **only** man in the **history** of the **Olympic games** to **win gold medals** in **both** Greco-Roman and free styles of wrestling in the **heavyweight** class.

SILVER medal won by NIKOLAI STEPULOV in boxing, lightweight, 61.25 kg
(1) Imre Harangi, Hungary
(3) Erik Agren, Sweden

SILVER medal won by AUGUST NEO in free-style wrestling, light-heavyweight, 87 kg
(1) Knut Fridell, Sweden
(3) Erich Siebert, Germany

BRONZE medal won by VOLDEMAR VÄLI in Greco-Roman wrestling, lightweight, 66 kg
(1) Lauri Koskela, Finland
(2) Josef Herda, Czechoslovakia

BRONZE medal won by AUGUST NEO in Greco-Roman wrestling, light-heavyweight, 87 kg
(1) Axel Cadier, Sweden
(2) Edwins Bietags, Latvia

BRONZE medal won by ARNOLD LUHAÄÄR in weightlifting, heavyweight, over 82.5 kg with 3 lift total of 400 kg (115 + 120 + 165)
The lift of 165 kg established a new **Olympic record.**
(1) Josef Manger, Germany 410
(2) Václav Pśenicka, Czechoslovakia 402.5
The basketball team defeated France 34-29 and lost to USA 52-28 & Philippines 39-22

There were no Olympic regulations governing the tabulation of the official team scores. The most commonly used methods were the German and American systems. The points were awarded in the following manner:

Order of Finish	**German**	**American**
GOLD	3	10
SILVER	2	5
BRONZE	1	4
4th	0	3
5th	0	2
6th	0	1

Final team standings for the Berlin Games using the above systems:

NATION		GOLD	SILVER	BRONZE	German	American
1.	Germany	33	26	30	181	628 3/4
2.	United States	24	20	12	124	451 1/3
3.	Italy	8	9	5	47	164 13/22
4.	Finland	7	6	6	39	145 1/4
5.	France	7	6	6	39	134 1/2
6.	Hungary	10	1	5	37	152 15/22
7.	Sweden	6	5	9	37	146 1/11
8.	Japan	6	4	8	34	151 13/22
9.	Netherlands	6	4	7	33	128 5/6
10.	Great Britain	4	7	3	29	108 1/11
12.	Switzerland	1	9	3	26	79
13.	Czechoslovakia	3	5	-	19	58 1/11
14.	Canada	1	3	5	14	63 13/22
15.	Argentina	2	2	3	13	53
	ESTONIA	2	2	3	13	42
17.	Norway	1	3	2	11	38
18.	Egypt	2	1	2	10	33
19.	Poland	-	3	3	9	44 1/11
20.	Denmark	-	2	3	7	34
21.	Turkey	1	-	1	4	14
22.	India	1	-	-	3	14
23.	New Zealand	1	-	-	3	10
24.	Latvia	-	1	1	3	9
25.	Mexico	-	-	3	3	12
26.	Yugoslavia	-	1	-	2	9
27.	Rumania	-	1	-	2	5
28.	South Africa	-	1	-	2	9
29.	Belgium	-	-	2	2	8
30.	Australia	-	-	1	1	5 1/3
31.	Philippines	-	-	1	1	7
32.	Portugal	-	-	1	1	5
33.	Brazil	-	-	-	0	6
34.	Greece	-	-	-	0	5
35.	Chile	-	-	-	0	3

Overall, Estonia placed fourth in wrestling, seventh in weightligting, twelfth in boxing and tied for fifteenth in all-sports-combined for the fifty-three nations. The highlighting event was wrestling in which two of four wrestlers received medals in free style and five of six entrants won medals in Greco-Roman style. Many of the larger nations with traditional wrestling backgrounds failed to win medals, including Italy, Japan, Poland, England, Egypt, Australia, India, Norway, Switzerland and Denmark.

The top medal winners for the twenty-nine nations in wrestling were:

		German	American
1.	Sweden	20 pts.	63 pts.
2.	Finland	11	37
3.	Hungary	10	34
4.	ESTONIA	10	33
5.	Germany	10	27
6.	USA	9	25
7.	Turkey	4	14
8.	Czechoslovakia	4	10
9.	France	3	10
10.	Latvia	2	5
11.	Canada	1	4
12.	India	0	4

An American author once wrote in his final analysis of the Berlin Olympiad, concluding that, although the final totals displayed Germany, USA and Italy, respectively, as the winners, however, had the medal winners in-proportion-to-population been used as the criterion, Finland or Estonia would have been the indisputable victors.

Since the 1963 Games were the last for Estonia as a nation, some comparison of its success to other nations is appropriate.

Since the origin of the summer Olympic Games in 1896 in Athens until their suspension after Berlin, the total number of **GOLD** medals won by nations in the most celebrated events as track and field, swimming and diving, pentathlon, basketball, boxing, wrestling, weightlifting, soccer and water polo are listed in the table below:

		Golds
1.	USA	234
2.	Finland	57
3.	England	55
4.	Sweden	41
5.	Germany	29
6.	France	17
7.	Hungary	16
8.	Italy	14
	Japan	14
10.	Canada	12
11.	South Africa	8
12.	Argentina	7
13.	ESTONIA*	6
	Australia	6
	Holland	6
16.	Austria	5
	Greece	5
18.	Denmark	4
	Switzerland	4
	Egypt	4
21.	Norway	3
	Poland	3
	Belgium	3
24.	New Zealand	2
	Uruguay	2
26.	Czechoslovakia	1
	Yugoslavia	1
	Turkey	1

*In this era of the initial twelve Olympiads, Estonia's medal total is limited to the five Olympiads (1920-36) during its independence.

The Olympic Games were suspended following the 1936 Olympics and resumed in 1948. On July 14, 1940 Soviet Russia annexed Estonia and two other independent Baltic republics, Latvia and Lithuania. This annexation has never been formally recognized by most nations in the world including the United States.

During WWII and the post-war period, thousands of Estonians fled their native land to avoid Soviet domination. The majority of these emigrants established roots in countries such as Sweden, Germany, United States, England, Canada and Australia.

After the war, the Soviet Union compelled Estonia along with Latvia and Lithuania to become republics in U.S.S.R. All the Estonians listed herein as participants in the Olympics after their resumption competed as members of the USSR's Olympic teams unless otherwise noted.

USSR declined to take part in the 1948 London Games but did resume its participation in Helsinki.

1952 Helsinki, Finland: THE XVth OLYMPIAD
- **GOLD** medal won by JOHANNES KOTKAS in Greco-Roman wrestling, heavyweight, over 87 kg
    - (2) Josef Řuzička, Czechoslovakia
    - (3) Tauno Kovanen, Finland
- **SILVER** medals won by HEINO KRUUS, ILMAR KULLAM AND IVAN LÕSSOV in basketball
    - (1) USA (defeated USSR in the finals 36-25)
    - (3) Uruguay
- **BRONZE** medal won by BRUNO JUNK in 10,000-meter walk, 45:41.0
    - (1) John Mikaelsson, Sweden 45:02.5 (Olympic record)
    - (2) Fritz Schwab, Switzerland 45:41.0
- Also: FELIX VAHER, Great Britain, shooting

1956 Melbourne, Australia: THE XVIth OLYMPIAD
- **BRONZE** medal won by BRUNO JUNK in 20,000-meter walk, 1:32:12.0
    - (1) Leonid Spirin, USSR 1:31:27.4 (Olympic record)
    - (2) Antonas Mikenas, USSR 1:32:03.0

1960 Rome, Italy: THE XVIIth OLYMPIAD

SILVER medal won by ALEKSANDER TSUTSELOV in yachting, Finn monotype, 6520 points
(1) Paul Elvström, Denmark 8171
(3) André Nelis, Belgium 5939

SILVER medal won by HANNO SELG in modern pentathlon as a member of three-man USSR team, 14,309 points. Individually, Selg scored 4688 points. (800m horseback; epée fencing; 25m pistol; 300m free style swim; 400m cross-country run)
(1) Hungary 14,863
(3) USA 14,192

Also: Four-Sixth place, EDVIN VESTERBI, Sweden, Greco-Roman wrestling
Eighth, VEIKO SIIMAR, 100-meter backstroke 1:04.6). Qualified in heat number four, finishing second with equal time.
Seventeenth, E. GERIG, Canada, shooting, three positions at 300 meters, 518 points (191-175-152)
ERGAS LEPS, Canada, 800-meter run 1:50.8 in qualifying round. Sixth in next round 1:52.0 and was eliminated.
EVE MAURER, women's 200-meter backstroke 3:03.1 in qualifying round fifth.
ULVI VOOB, women's 100-meter free-style 1:06.7 in qualifying round fourth.

1964 Tokyo, Japan: THE XVIIIth OLYMPIAD

SILVER medal won by REIM AUN in decathlon with 7,842 points (10.9 - 7.22 - 13.82 - 1.93 - 48.8 - 15.9 - 44.19 - 4.2 - 59.06 - 4:22.3)
(1) Willie Holdorf, Germany 7,887
(3) Hans-Joachin Walde, Germany 7,809

SILVER medal won by JAAK LIPSO in basketball
(1) USA (defeated USSR 73-59 in finals)
(3) Brazil

Also: Sixth, LAINE ERIK, women's 800-meter swim 2:05.1. Semi-final time 2:04.7 three x 800 relay team member.
REIN TÖLP, 800-meter swim, heat number three, Fifth place 1:49.1
ALEKSANDER TSUTSELOV, yachting, heat number four, Third
ERGAS LEPS, Canada, semi-finals, 800-meter run, Sixth

1968 Mexico City, Mexico: THE XIXth OLYMPIAD

SILVER medal won by JAAN TALTS in weightlifting, middle-heavyweight, 90 kg with three lift total of 507. kg
(1) Kaarlo Kangasniemi, Finland 517.5
(3) Marek Golab, Poland 495.0

BRONZE medals won by ANATOLI KRIKUN, JAAK LIPSO AND PRITT TOMSON in basketball
(1) USA
(2) Yugoslavia

Also: Fifth, TÕNU LEPIK, long jump 8.09
Eleventh, TOOMAS ARUSOO, Canada, 100-meter butterfly
REIN AUN, decathlon
TIIT HELM, rowing
LAINE ERIK, swimming
MART PAAMA, track and field

1972 Munich, West Germany: THE XXth OLYMPIAD

GOLD medal won by JÜRI TARMAK in high jump, 2.23 meters
(2) Stefan Junge, East Germany 2.21
(3) Dwight Stones, USA 2.21

GOLD medal won by JAAN TALTS in weightlifting, heavyweight, 110 kg with three lift total of 580 kg, **Olympic record**
(2) Aleksandre Kraitshev, Bulgaria 562.5
(3) Stefan Grüetzner, East Germany 555.0
Talts held the **world record** at 587.6 kg

Also: AIN ROOST, Canada, discus, preliminaries 57.19 meters. His best 60.76
MATI VAIKSAAR, archery
ENDLA VELLEND, archery

1976 Montreal, Canada: THE XXIst OLYMPIAD

GOLD medal won by AAVO PIKKUUS in cycling as a member of four-man USSR Team, distance 102.533 km, time 2:08:53
(2) Poland
(3) Denmark

BRONZE medal won by RAUL ARNEMANN in rowing, fours without coxswain, as the lead-man on the USSR team.
(1) East Germany
(2) Norway

Also: TÕNU LEPIK in long jump. He was eliminated in the quarter-finals when he jumped 7.41 and 7.49 meters, however 7.72 was required to qualify for the semi-finals. Lepik's personal record stood at 8.04 meters.

ENN SELLIK ran the 5000-meter cross-country and qualified for the finals. In the finals he fell and consequently, did not finish among the leaders with his 13:20.8 time. Sellik was the 5000-meter **USSR record** holder at the time with 13:17.2 time.

SECTION II. WINTER OLYMPIC GAMES

1928 St. Moritz, Switzerland: THE IInd WINTER GAMES (Estonia's First participation)
Fifteenth, CHRISTFRIED BURMEISTE, 500-meter speed skating, 46.2 seconds
(1) Clas Thunberg, Finland 0:43.4
Bernt Evenson, Norway 0:43.4
Nineteenth, C. BURMEISTER, 1500 meters 2:33.6
Twentieth, A. MITT, 1800 meters 2:35.0
Twenty-first, A. MITT, 5000 meters 9:35.0
Twenty-second, A. MITT, 500 meters 0:47.7
Twenty-fourth, C. BURMEISTER, 5000 meters 9:46.2

1936 Garmisch-Partenkirchen, Germany: THE IVth WINTER GAMES
Estonia was represented by two figure skaters, one speed skater, and one skier.
Twenty-third, VELLO KAARISTO, 50-km cross-country skiing, 4:02:52, 36 contestants
(1) Elis Viklund, Sweden 3:30:11
Kaaristo finished ahead of the famous Yugoslav, Sencaril and Karpiel of Poland.
Thirtieth, VELLO KAARISTO, 18-km cross-country skiing, 1:25:11, 75 contestants

1952 Oslo, Norway: THE VIth WINTER GAMES
Twenty-sixth, JUKU PENT, West Germany, 50-km cross-country skiing

1964 Innsbruck, Austria: THE IXth WINTER GAMES
GOLD medal won by ANTS ANTSON in 1500-meter speed skating, 2:10.3
(2) Cornelius Verkert, Holland 2:10.6
(3) Villy Hangen, Norway 2:11.2

OLYMPIC SUMMARY TABLE
(Medals won by Estonians through 1976)

SPORT/EVENT	GOLD	SILVER	BRONZE	TOTALS
Wrestling	7	2	4	13
Weightlighting	1	4	3	8
Basketball	-	2	1	3
Decathlon	-	1	1	2
Yachting	-	1	1	2
Cross-Country walk	-	-	2	2
Rowing	-	-	2	2
High jump	1	-	-	1
Cycling	1	-	-	1
*Speed skating	1	-	-	1
Boxing	-	1	-	1
Marathon	-	1	-	1
Modern pentathlon	-	1	-	1
Shooting	-	-	1	1
Totals:	11	13	15	39
As a nation:	6	6	9	21

*The only medal won by an Estonian in the Winter Olympics

The 1980 XXIInd SUMMER OLYMPIAD is scheduled for Moscow, USSR
The 1980 XIIIth OLYMPIC GAMES are scheduled for Lake Placid, N.Y., USA

SECTION III. GENERAL HIGHLIGHTS

1. TRACK AND FIELD

1913 Three Estonian athletes participated in the Russian national track and field championships in Riga, Latvia.

JOHANNES VILLEMSON won 1,500 meters with 4:21.4 time, **Russian record.** He also took third in pole vault at three-meter height.
G. KIILIM won 200 and 400-meter dashes.
J. MARTIN, Riga Sports Club, finished second in pole vault.
The winners were awarded Kaiser Eagle medals.

1914 Russian Track and Field Championships, Riga

Moscow Sports Club won the overall team title by a single point over Estonia's "Kalev" team from Tallinn.
Individual winners for Estonia:
B. ABRAMS, high jump, 1.8 meters, **Russian record**
Villemson, 1500 m, 4:16.0 and 800 m, 2:02.2, **both Russian records**
MARTIN, pole vault

1915 At the **Russian championships** held in Moscow, Estonia won the overall **team title** with ANTON OHATA winning the discus throw at 42.20 meters.

1916 In Peterburg at the Russian track and field championships, Estonia again won the **team title** with first place winners:

A. OHATA, discus 40.73 and javelin 54.12 meters
R. SAUEMÄGI, 110-meter hurdles, 17.6 seconds
JÜRI LOSSMAN, 5,000-meter run 16:46.0

During 1916, twenty-nine new Russian records were set in track and field. Sixteen were set by Estonians. Ohata led the assault on the record books with six, Villemson three and Lossman two.

1922 ALEKSANDER KLUMBERG-KOLMPERE set a **word decathlon record** with 6,480 points, to be broken many years later by America's H. Osborn.

1923 At the pre-olympic meet in Göteborg, Sweden, LEKS won the decathlon and LOSSMAN the marathon.

In the late 1920's ELMAR RÄHN in a Moscow track meet won the long jump, triple jump and the hurdles, **each** with a new **Russian record** effort.

1933 Turin, Italy: THE WORLD UNIVERSITY GAMES

First, N. KÜTTIS, long jump, 7.26 m
Second, ARNOLD VIIDING, shotput and discus
Second, A. KUUSE, high jump, 1.9 m, losing to Bodossy from Hungary.
Second, GUSTAV SULE, javelin, just beating the German, Veimann but losing to Varszegy of Hungary.

1934 THE FIRST EUROPEAN TRACK AND FIELD CHAMPIONSHIPS

ARNOLD VIIDING became an **European champion** by winning the shotput with 15.19-meter distance.
He also placed fifth in discus, 45.51 meters while SULE finished third in discus at 69.31 meters.

1935 At the World University Games held in Budapest, VIIDING **won** the **shotput** and took third in discus. SULE was third in javelin.

1937 At a London track meet, RUUDI TOOMSALU won the long jump at 7.41 meters, KUUSE places third in high jump with 1.85 meters behind two Americans.

SULE came in third in javelin with 64.5 M.
Paris, France: WORLD UNIVERSITY GAMES

AKELSANDER KREEK **won** the **shotput** at 15.54 meters defeating America's 16-meter shot-putter, Allee.

In the late 1930's, KREEK was considered to be the top shot-putter in Europe. In dual meets he defeated all opponents except one, to whom he placed second.

1938 Estonia was represented by five athletes, Sule, Issak, Kreek, Toomsalu and Kiipsaar at the European Track and Field championships in Paris. They won four places totaling thirteen points, highlighted by KREEK's shotput win defeating the German Olympic gold-medalist Hans Woelke and becoming the new European title holder.

1939 In London, KREEK placed second in shotput defeating US champion Ryan, 15.92 to 15.86 m, but later lost to Watson of USA with 16.03 to 15.98 meters.
In Berlin, KREEK tossed 16.18 m placing second to Woelke. In Vienna, he heaved the shotput 16.23 meters losing to the Olympic champion Stockil by 2 cm (3/4 in).

1940 KREEK set a new **European shotput record** with a 16.405-meter toss.

1945 Leningrad track meet winners:
ERICH VEETÕUSME, 800-meter run, 1:56.8
ERICH VEETÕUSME, 1,000-meters, 2:33.4
HEINO LIPP, decathlon, 6,619 points
MAJOR, javelin, 65.60 m
Third place, P. TOOMLA, javelin and fifth in pentathlon

1946 LIPP set a **USSR shotput record** with a 15.62-meter heave and topped that mark two weeks later with 15.78 m.
In Moscow track meet, Lipp tossed the shotput 16.12 meters establishing himself among the premier shot-putters in Europe.
In the same year, he bettered Kreek's record with 16.52 m. At the **USSR** track and field **championships**, he **won** the **shotput** at 15.60 meters and the **discus** with 46.20 meters.
At another Moscow track meet, ERICH VEETÕUSME finished third in 1,500-meter run, 3:56.2 and topped this with 3:53.8 which placed him among the best marks in Europe.

1947 Tartu, Estonia: LIPP broke the **European shotput record** with 16.66 meters and later in Tallinn he shattered his own mark with 16.72 meters.

1948 LIPP advanced his shotput mark to 16.73 meters. He broke the **European record** for five **consecutive years.** Lipp was also recognized as one of the best all-around athletes in the world. He scored 7,584 points in the decathlon event.
In the same year at the London Olympics, decathlon's gold medal was awarded for only 7,139 points to USA's Robert Mathias. Lipp was unable to compete in these Games because USSR had declined to participate.
In Moscow, one month following the London Games, Lipp compiled 7,780 points in decathlon which placed him at **all-time third-best in the world.** At this Moscow track meet, Lipp won three events, decathlon, shotput and discus.
Also, H. RAUSBERG won the triple jump at 14.48 meters and O. LINNASTE placed second in the hammer throw with 51.37 meters.

1951 In July, VALDO VILLAKAS, Montreal Track Club, broke the Canadian six-mile record with 31:16.1 bettering the previous mark by thirty seconds.
In December, Villakas held five **Canadian** track and field **records:**

1½-mile run	7:01.2
3,000 meters	8:47.9
3 miles	14:34.0
6 miles	31:16.1
10 km cross-country	29:28.0

1952 USSR resumed Olympic participation, however, HEINO LIPP who ranked among the **world's best shot-putters** along with several women world-record holders were noticeably absent from the Soviet team. They were considered "politically unreliable", unprecedented in Olympic history.
A. VÄLI ran six miles, 32:22.0, setting a British Columbia record.

1955 ALBERT IVANOV set a new **world record** in 25,000-meter cross-country run with 1:17:34.3 time.

1958 Tri-College (Boston U., NYU and Army) meet in West Point, New York. On April 12, EINO KEERD, Boston University, won the discus at 145′ 2¼″. He placed second in hammer throw 166′ 4″ and fourth in shotput 50′5¾″. In July, ARNOLD VAIDE, thirty-two, won the marathon at the Track and Field Championships of Sweden with 2:30:20.4 time.

1959 TÕNU SEPP, University of Virginia, won the hundred-yard sprint with 9.5 seconds in a dual meet against Virginia Tech.
KEERD finished first in the discus with a 49.90 toss at New York Intercollegiate Association 4-A of AAA meet. He placed third in hammer 57.51 and fifth in shot 15.65.

1960 VAIDE, Sweden, placed second in the marathon in Kosic, Czechoslovakia with 2:27:18.4

1961 Moscow, USSR versus USA duel meet.
Second, LEMBIT VITSUR, USSR, in 10,000 meters, 29:43.0
Fourth, KAUPO METSUR, USSR, in discus
In August at the Canadia championships in Toronto, ERGAS LEPS bettered his own Canadian record 1:49.8 in 880-meter run by .2 seconds. He also broke the Canadian 800-meter record of 1:49.7 with 1:48.8

1961 Armed Forces, US versus Germany in Frankfort.
On August 5, EINO KEERD, US, won the hammer throw with 56.84 meters, placed third with 51.75 in discus and fourth in shotput with 16.07 meter distance.
August 18 to 20, Brussels, thirteen-National Armed Forces meet.
KEERD: Number two in discus 50.70 meters
Number three in shotput 16.19
Number five in hammer 56.50

1962 On March 3 at the Big ten colleges track and field championships, ERGAS LEPS, Michigan, won the 800-yard run with Big ten record time 1:52.6 and one-mile run with 4.15.0 time.
On April 12, KEERD won the hammer throw in Quantico, Virginia, beating the favored Al Hall by 2½ inches.
At the Municipal Colleges (CCNY, Hunter, Brooklyn and Queens) T & F championships, TOOMAS SIEBERG, CCNY third-year student, won the javelin with 160′ ¾″ throw.
On May 19, PEETER LAMP, freshman at Harvard University hosting Yale University, set a new Harvard record in javelin 212′ 6″ despite not winning the event. He also competed in long jump, discus, running events as well as played basketball for Harvard.
At the Midwest Colleges Track and Field Championships on May 19, ERGAS LEPS, known as the "Blond Canadian", won the one-mile run with 4:10.8 and placed second in 880-yards.

1963 LAMP, Harvard, set a new school javelin record in Boston with 218′ 1″

1965 ERGAS LEPS, **Canadian One-mile record** holder at 4:01.1
PEETER MATSON, University of Connecticut, set the college record in high jump at 6′6¼″
USSR Track and Field Championships, Yalta
Three Estonians won four first places:
KALJU JURKATAMM 200-meter hurdles 23.1
KALJU JURKATAMM 110-meter hurdles 13.8
ANTS NURMEKIVI 10,000-meter run 28:45.8
ALEKS TAMMERT shotput 17.61 m

1966 In July at the Canadian championships in Edmonton, LEPS successfully defended his one-mile title by defeating the nation's record-holder Bailey by ten yards.
AIN ROOST placed third in javelin 66.70 m and discus 50.63 m.

1967 In July 22-23, at the six-nation track and field meet held in Stockholm, MART PAAMA won the javelin with 82.14 meter throw for the Soviet team.

1970 The annual publication of the world's top One hundred athletes in each track field event ranked the following twenty Estonians in twenty-three events:

Event	Name	Performance	Ranking
800 Meters	E. LEPS	3:43.9	82
One Mile	E. LEPS	4:01.4	43-46
10,000 m	A. NURMEKIVI	28:58.8	60
110 Hurdles	K. JURKATAMM	13.9	36-58

200 Hurdles	K. JURKATAMM	23.1	2-5
3,000 m Steeplechase	I. RUUS	8:43.4	78
Long Jump	T. LEPIK	7.83 m	29-33
Long Jump	E. BROSSMAN	7.76	58-63
Triple Jump	J. LIIGAND	16.34	24
Triple Jump	E. BROSSMAN	16.25	
High Jump	J. TARMAK	2.17	19-24
Pole Vault	Ü. ITER	5.00	60-69
Pole Vault	A. LUIGELA	4.93	81-84
Shotput	A. TAMMERT	18.26	83-86
Discus	V. KUUSEMÄE	59.44	34-41
Discus	E. ERIKSON	56.94	89-90
Decathlon	R. AUN	7831 points	16
Decathlon	B. TOLMATSHOV	7780	19
Decathlon	T. BERENDSEN	7668	33
Decathlon	T. SUURVÄLI	7613	42
Decathlon	J. OTSMAA	7404	84
Decathlon	P. PAALO	7369	88
Decathlon	A. ELLER	7363	90

Similar rankings were announced the previous year, naming twenty Estonians in twenty-three events.

1972 European Track and Field championships, Grenoble, France
March 11, JÜRI TARMAK placed third in high jump at 2.22 meters. The winning height was 2.24 by Istvan Major from Hungary. A year ago, Tarmak came in second.
In Donetski, USSR, TOOMAS BERENDSEN, twenty-eight, scored 8,000 points in the decathlon ranking him seventh in the **world** and second in USSR. (11.0 - 6.98 - 14.85 - 1.92 - 49.6 - 14.9 - 48.30 - 4.40 -61.80 - 4:29.2) He was unable to attend the Munich Olympiad for political reasons.

1974 On June 2, EVA UUSTAL, Stockholm, high-jumped 1.52 meters to gain first place among the twelve-year-olds in Oslo. The competition consisted in track and field, soccer and handball among the Scandinavian capitals.
AIN ROOST contributed to Canada's success in defeating Greece 108 to 100 by winning the discus event with 58.52-meter throw in the dual meet held in Athens.

1978 At the Coca Cola Cup in Oslo, 17-yr-old JAAN ANDERSON of Stockholm/Oslo won the high jump event in his class at 1.98 meters with the Fosbury Flop style.
At the Baku T & F meet JAAK UUDMÄE won the triple jump with 16.48 meters. Another winner was URMAS MÜÜR with 9:05.2 time in the hurdles. Second-place finishers: HENN PIIRSILD in long jump (7.54) & HELGI PARTS in shotput (17.03).
The 4-yr Kingston HS and 2-time Princeton long distance champion, JOHN CABELL (Estonian mother), won the NY Central Park's 6.5-mile run on Jan. 7.
The European rankings for the top track & field athletes included:

MEN:

Event	Name	Performance	Ranking
10,000 Meters	ENN SELLIK	28:01	13
High jump	TIIT PUHAPILL	2.24 m	9
Triple jump	JAAK UUDMÄE	16.77	8
Shotput	HEINO SILD	20.29	14
Javelin	HEINO PUUSTE	84.06	25
Decathlon	TÕNU KAUKIS	8086 pts	1
WOMEN:			
Pentathlon	SILVIA OJA	4343	15

2. SHOOTING

1935 Rome, Italy: WORLD SHOOTING CHAMPIONSHIPS
GOLD medal won by Estonia in rifle, standing, with 1722 points
GOLD medal by Estonia, small-bore rifle, prone, 1946, **world record**
GOLD medal by Estonia, kneeling, 1897
SILVER medal by Estonia, free rifle, 5465, outscoring the perennial champion, Switzerland
(1) Finland, 5488, **world record**
GOLD medal by JAAK KÄRMER, kneeling, 377
GOLD medal by GUSTAV LOKOTAR, kneeling, 389, **world record**

1937 Helsinki, Finland: WORLD SHOOTING CHAMPIONSHIPS
Estonia's team was considered the favorite for the title.
GOLD medal by Estonia, rifle, standing, 1752
GOLD medal by Estonia, rifle, kneeling, 1856
GOLD medal by Estonia, rifle, prone, 1918
GOLD medal by Estonia, small-bore rifle, standing, 1852
GOLD medal by Estonia, small-bore rifle, kneeling, 1897
BRONZE medal by Estonia, prone
(1) USA
GOLD medal by Estonia, free rifle, 5526, **world record**
(2) Finland, 5493 (also, breaking the record set in Rome)
(3) Switzerland
BRONZE medal by Estonia, military rifle
(1) Finland
(2) Switzerland
Fifth place by Estonia, free (any) pistol
GOLD medal by ELMAR KIVISTIK, rifle, kneeling, 381
GOLD medal by HAROLD KIVIOJA, small-bore rifle, 385
GOLD medal by ELMAR KIVISTIK, free rifle, 1124
(2) Olavi Elo, Finland 1121
GOLD medal by K. VILBERG, military rifle (twenty shots), 172

The coveted **"Argentine Trophy"**, symbolic of **world supremacy** in **shooting** was awarded to Estonia. The Estonian marksmen won more medals than all other nations combined.

WORLD RECORDS SET:

	Nation	**Team**	**Indiv.**	**Total**
1.	ESTONIA	1	3	4
2.	Finland	0	3	3
3.	Switzerland	0	1	1
4.	France	0	1	1
5.	Sweden	0	1	1

GOLD MEDALS (WORLD TITLES) WON:

	Nation	**Team**	**Indiv.**	**Total**
1.	ESTONIA	6	4	10
2.	Finland	3	5	8
3.	Switzerland	3	1	4
4.	France	0	2	2
5.	USA	1	0	1
6.	Sweden	0	1	1
7.	Latvia	0	1	1

1939 Luzern, Switzerland: WORLD SHOOTING CHAMPIONSHIPS
GOLD medal by Estonia, total team points, 5433
(2) Finland 5425
(3) Switzerland 5415
GOLD medal by Estonia, small-bore rifle, kneeling, 1944, **world record**
GOLD medal by Estonia, small-bore rifle, prone, 1977, **world record**
GOLD medal by Estonia, free rifle, kneeling
GOLD medal by A. LIIVIK, free rifle, three positions, 1097
GOLD medal by K. KÜBAR, free rifle, kneeling, 397

For the **second time** in succession, Estonia was awarded the **"Argentine Trophy"**, shooting's supremacy award.

WORLD RECORDS SET:

	Nation	Team	Indiv.	Total
1.	ESTONIA	3	1	4
2.	Switzerland	3	0	3
3.	Finland	1	1	2
4.	Germany	0	1	1
5.	Hungary	0	1	1

GOLD MEDALS (WORLD TITLES) WON:

	Nation	Team	Indiv.	Total
1.	ESTONIA	4	2	6
2.	Switzerland	3	2	5
3.	Germany	0	5	5
4.	Finland	1	1	2
5.	Hungary	1	1	2
6.	France	0	1	1
7.	Sweden	0	1	1

1947 On August 1, the WORLD CHAMPIONSHIPS resumed in Stockholm. Many of the Estonian sharpshooters had emigrated to Sweden during the war and were now competing as members of the Swedish team. Top team standings:

1. Sweden-Finland (including Estonians)
2. Switzerland
3. Norway
4. Argentina

GOLD medal by VILLEM JAANSON, standard match, four positions (standing, kneeling, sitting and prone)

The three highest individual point totals were scored by Estonians:

1. JOHANNES PRISOM 1127
2. VILLEM EGLON 1118
3. OLEV LELLEP 1116

The Swedish-Finnish-Estonian combined team set a new **world record** in small-bore rifle, prone position with a five-man team with 1978 points. The previous record was held by independent Estonia with 1977 points.

In summary, the Estonians won five **GOLD**, fourteen **SILVER** and ten **BRONZE** medals and each marksman placed no lower than third in all classes.

The "Argentine Trophy" was awarded to Switzerland for compiling the highest point total for a single nation.

1952 At the Great Britain's national championships in London, FELIX VAHER won first place in all rifle and pistol events.

1959 Pan-American Championships, Chicago

1. USA
2. Argentina
3. Canada (including E. TILLEN and E. GERIG)

1966 EDGAR TILLEN was a member of the six-man Canadian team that represented Canada at the World's in Wiesbaden, Germany.

1967 Canadian Shooting Championship, Montreal

On September twenty-third, JUHAN LEEMET, seventeen, **finished first** among the thirty contestants in the under twenty-three-year-old class. He scored 563 points out of possible 600 with rifle at fifty yards, three positions, twenty shots each position. In the prone position, Leemet scored a **perfect** mark of 200.

1976 LIIVI ERM was rated number one in the college shooting rankings in USSR and Europe.

3. BOXING

1937 EUROPEAN BOXING CHAMPIONSHIPS, Milan, Italy

1.	Poland	25 points
2.	Italy	25
3.	Germany	18
4.	Hungary	14
5.	Sweden	10
6.	ESTONIA	6
7.	Rumania	5
8.	Norway	5
9.	Netherlands	4
10.	Finland	3
11.	Czech.	2
12.	Belgium	1
13.	Denmark	1
14.	Switzerland	1
15.	Austria	0
16.	Ireland	0

SILVER medal by NIKOLAI STEPULOV, lightweight class

1939 EUROPEAN BOXING CHAMPIONSHIPS, Dublin, Ireland

1.	Poland	20
2.	Italy	16
3.	Germany	13
4.	Ireland	12
5.	Sweden	11
6.	ESTONIA	9
7.	Hungary	6
8.	England	6
9.	Belgium	2
10.	Finland	2
11.	Latvia	0

GOLD medal by ANTON RAADIK, middleweight

SILVER medal by HARALD KANEPI, light-middleweight

It was in Dublin where ANTON RAADIK launched his successful boxing career by becoming the new **European** middleweight **champion.** He upset the gold medal favorite V. Suhonen of Finland and went on to defeat O.H. Davies of England and J. Pisarski from Poland in the finals. After the war Raadik turned professional in Sweden where he remained undefeated against all European competition.

1946 Raadik immigrated to the United States where he developed into a successful pro boxer trained by Larry Amandee, the former Joe Louis trainer. He was known as "The Baltic Bull" and by January 1947 the American and European presses considered him to be among the **top ten world middleweights.**

1947 In May, the National Boxing Association (NBA) ranked Raadik as number nine contender in the world for the middleweight crown. His record at one stage of his career consisted of ninety knockouts in 130 professional bouts.

On October thirty-first in Chicago Stadium, Raadik left an approving impression on America's boxing fans in his fight with the French title aspirant, Marcel Cerdan, which ended in a controversial decision. Cerdan owned a life-time record of 100 wins and only two losses. He had been knocked down only once in his career and was ranked second in the world. On that day in October, Raadik knocked Cerdan down three times in the tenth round. Although, the decision was awarded to Cerdan, Raadik gained many new friends and considerable prestige in the United States.

1948 ANTON RAADIK won a ninth-round total knock-out over highly-rated Steve Belloise. Its result was reflected in the National Boxing Association's July world rankings, elevating Raadik from number nine to number five.

In October, Marcel Cerdan became the new middleweight champion of the world and the **top five National Boxing Association contenders** were:

1. Rocky Graziano
2. Ray Robinson
3. Tony Zale
4. Steve Belloise
5. ANTON RAADIK

Marcel Cerdan remained the champion until 1950. During his reign no title match ever materialized between Raadik and Cerdan.

4. CHESS

1935 THE SIXTH CHESS OLYMPIAD (World Team Championships; six-man teams, four each match, two reserves) in Warsaw

1. USA
2. Sweden
3. Poland
4. Hungary
5. Czech
6. Yugoslavia
7. Austria
8. Argentina
9. Latvia
10. France
11. ESTONIA
12. B.C.F.
13. Finland
14. Lithuania
15. Palestine
16. Denmark
17. Romania
18. Italy
19. Switzerland
20. Ireland

PAUL KERES created quite a sensation in his international debut by scoring twelve out of nineteen on the top board.

1936 At the MUNICH INTERNATIONAL held in conjunction with the Olympic games with ten-man team format, Estonia finished tenth of twenty nations with KERES winning fifteen out of twenty at the top position.

1937 THE SEVENTH CHESS OLYMPIAD, Stockholm

1. USA
2. Hungary
3. Poland
4. Argentina
5. Czech
6. Netherlands
7. ESTONIA
8. Lithuania
9. Yugoslavia
10. Sweden
11. Latvia
12. Finland
13. B.C.F.
14. Italy
15. Denmark
16. Iceland
17. Belgium
18. Norway
19. Scotland

1938 Before the Candidates playoff system was adapted, the champion could choose his own opponents for the title matches. Toward the end of Aleksander Alekhine's reign as the world champion, he had the reputation of avoiding players that were a threat to his title. When he defeated Dutch Professor Max Euwe for the title in 1937, he never consented to the customary rematch. Nevertheless, a tournament was organized by a Dutch broadcasting company, Algemeene Vereeniging voor Radio Omroep (AVRO), in hopes of seeking a legitimate challenger. The invitees included the old masters, Dr. Max Euwe, Cuba's José Capablanca as well as the champion, Russian-born Alekhine, living in Paris and the best of the new generation, Reuben Fine (USA), Mikhail Botvinnik (Russia), Samuel Reshevsky (USA), Salo Flohr (Czech) and PAUL KERES (Estonia).

The final summaries left Alekhine in third place while Keres and Fine tied for first. **KERES** was declared the **winner** by the tie-breaking system. However, the champion seemed not ready to play the challenger. Keres scored with two more major tournament triumphs and was clearly regarded as the leading challenger but Alekhine managed to avoid him as he had so many other strong contenders. The overwhelming consensus was that the aging champion could not have handled this young challenger with such momentum.

Simultaneously, Alekhine was pursuing his own title match negotiations with various players but none materialized. The war came and he never defended his title again. Alekhine died in 1946 and this episode became the first of many near-misses that Keres encountered throughout his career on his quest for that coveted world championship.

1939 THE EIGHTH CHESS OLYMPIAD, Buenos Aires

José Capablanca (1921-27 world champion) had predicted Estonia would be the winner since its team was composed of such prominent players as PAUL KERES, ILMAR RAUD, PAUL SCHMIDT, GUNNAR FRIEDMAN and JOHANNES TÜRN. The team showed improvement over the previous Olympiads but not enough to win. It finished third with thirty-three and one-third points, trailing 36 and 35.

1. Germany
2. Poland
3. ESTONIA
4. Sweden
5. Argentina
6. Czech
7. Latvia
8. Netherlands
9. Palestine
10. France
11. Cuba
12. Chile
13. Lithuania
14. Brazil
15. Denmark
16. Iceland
17. Canada
18. Norway
19. Uruguay
20. Bulgaria
21. Ecuador
22. Guatemala
23. Ireland
24. Peru
25. Bolivia
26. Paraguay

B.C.F. (withdrew due to war)

1948 The governing body of world chess, Fédération Internationale des Écheco (FIDE), organized a tournament to fill the vacant world title with the selection of six world's best grandmasters of its time. Botvinnik and KERES were considered the co-favorites. Each contestant was an established internationally-known grandmaster with the exception of twenty-six-year-old Smyslov. Max Euwe was the only former title holder, 1935-37. The final standings for this world championship event held in the Hague:

1.	Mikhail Botvinnik	USSR	14 points
2.	Vasily Smyslov	USSR	11
3.	PAUL KERES	Estonia-USSR	10½
4.	Samuel Resheveky	USA	10½
5.	Max Euwe	Holland	4
	Reuben Fine	USA	(declined invitation)

1950 The Fédération Internationale des Écheco awarded PAUL KERES the "International Grandmaster" title which symbolizes play in world championship calibre. It is the highest title a chess player can receive from the Fédération Internationale des Écheco.

PAUL SCHMIDT, the former West German champion (1941) and VLADAS MIKENAS were awarded the "International Master" titles, symbolic of world chess play. Estonian-born Mikenas emigrated to Lithuania in 1931 and played for Lithuania in five Chess Olympiads, 1931-39. He won the Baltic championship in 1945.

In the early fifties, KERES took first in four major tournaments and thereafter was invited to the 1953 CANDIDATES' TOURNAMENT for another attempt at the world title. However, he finished in a three-way tie for second with two-time USSR champion David Bronstein and three-time US Open champion Reshevsky as Smyslov won the challenger's role.

1951 Oklahoma A and M student, ENN ARIKE, won the Oklahoma colleges chess title.

1955 KERES finished second to Bronstein at the INTERZONAL in Gothenberg qualifying him for the following year's CANDIDATES in Amsterdam.

1956 THE THIRD CANDIDATES' TOURNAMENT, Amsterdam

			1	2	3	4	5	6	7	8	9	10	
1.	Smyslov	(USSR)		11/22	½1	11	½1	0½	11/22	½1	1½	½1	11½
2.	KERES	(Est-USSR)	11/22		½1	11/22	11/22	11/22	11/22	½0	1½	1½	10
3.	Bronstein	(USSR)	½0	½0		½1	1½	½0	11/22	1½	11/22	½1	9½
4.	Geller	(USSR)	00	11/22	½0		10	1½	½0	11	½1	1½	9½
5.	Petrosian	(USSR)	11/22	11/22	0½	0½		11/22	11/22	1½	11/22	1½	9½
6.	Spassky	(USSR)	1½	11/22	½1	0½	11/22		0½	11/22	11/22	½1	9½
7.	Szabo	(Hungary)	11/22	11/22	11/22	½1	11/22	1½		0½	11/22	01	9½
8.	Filip	(Czech)	½0	½1	0½	00	0½	11/22	1½		10	½1	8
9.	Panno	(Argentina)	0½	0½	11/22	½0	11/22	11/22	11/22	01		1½	8
10.	Pilnik	(Argentina)	½0	0½	½0	0½	0½	½0	10	½0	0½		5

In 1957 Smyslov defeated Botvinnik for the world title but lost the title in a rematch the following year.

1959 INTERNATIONAL TOURNAMENT in Riga, Latvia-USSR

1.	Spassky (USSR)	11½
2.	MIKENAS (Estonia-Lithuania-USSR)	11
3.	Tolush (USSR)	9½
4.	Tal (Latvia-USSR)	9
5.	Gipslis (Latvia-USSR)	7
6.	Sliwa (Poland)	7
7.	Teschner (West Germany)	7
8.	NEI (Estonia-USSR)	6
9.	Pietzsch (East Germany)	6
10.	Klawinsch (USSR)	5
11.	Johannessen (Norway)	4
12.	Niemelaa (Finland)	3½
13.	Witkowski (Poland)	2½
14.	Franz (East Germany)	2

THE FOURTH CANDIDATES' TOURNAMENT in Bled-Zagreb-Belgrade, Yugoslavia

KERES finished second to Tal who as a challenger defeated Botvinnik for the world Championship in May 1960.

			1	2	3	4	5	6	7	8	
1.	Mikhail Tal	(USSR)		0010	½½½½	01½1	1111	1½11	111½	111½	20
2.	PAUL KERES	(Estonia-USSR)	1101		0½½½	1½½0	0101	½½11	1110	1111	18½
3.	Tigran Petrosian	(USSR)	½½½½	1½½½		½½0½	11½½	0½½1	100½	½11½	15½
4.	Vasily Smyslov	(USSR)	10½0	0½½1	½½1½		½½10	0½10	½1½1	½011	15
5.	Bobby Fischer	(USA)	0000	1010	00½½	½½01		10½½	01½1	½1½1	12½

6.	Svetozar Gligorić	(Yugos)	0½00	½½00	1½½0	1½00	01½½		½½10	½1½½	12½
7.	Fridrik Olafsson	(Greenl)	000½	0001	011½	½0½0	10½0	½½01		00½1	10
8.	Pal Benkö	(USA)	000½	0000	½00½	½100	½0½0	½0½½	11½0		8

It was later written in US "Chess Life" that Tal and Tetrosian being personal friends in Soviet Union, conspired by prearranged draws to keep Keres from winning. It was pointed out in "Chess Life" that Keres defeated Tal three games to one, while all four games between Tal and Petrosian resulted in draws. In one game Tal and Petrosian agreed to a tie after only eleven moves. The remaining three games ended in draws after fifteen, eighteen and twenty-three moves.

It was not an uncommon accusation or a possible built-in shortcoming in the playoff system. Since its initiation various US publications such as Chess Review, Sports Illustrated, The New York Times, etc., have criticized/editorialized about possible collusion between Soviet players to help one of their own win tournaments. Bobby Fischer, the world champion to be and a participant in the 1959 and 1962 Candidates' Matches, also felt the Russians controlled the tournaments with short and premeditated draws. After repeated urgings, the FIDE changed the Candidates format from round-robin to elimination system. Fischer's recommendation of no points for draw, only wins, was not adapted.

It wasn't until 1978 when the world title match between champion Anatoli Karpov and Victor Korchnoi was based solely on wins. The first player to win six games would win the match with no limit on the number of games.

1959 The FIDE awarded PAUL SCHMIDT (W. Ger) the title of "International Grandmaster"

1961 INTERNATIONAL TOURNAMENT, Zurich

1.	KERES (Estonia-USSR)	9	7.	Matulovic (Yugoslavia)	6
2.	Petrosian (USSR)	8½	8.	Keller (Switzerland)	5
3.	Gligorić (Yugoslavia)	7	9.	Kupper (Switzerland)	4½
4.	Lombardy (USA)	6½	10.	Walther (Switzerland)	3½
5.	SCHMIDT (Estonia-W.Ger.)	6½	11.	Bhend (Switzerland)	2
6.	Larsen (Denmark)	6	12.	Christoffel (Switzerland)	1

1962 THE 5th CANDIDATES' TOURNAMENT at Curaçao, Dutch West Indies

		1	2	3	4	5	6	7	8	
1. Petrosian	(USSR)		½½½½	½½½½	½1½½	½½11	½½1½	11½-	½11½	17½
2. KERES	(Est-USSR)	½½½½		½½½½	0½1½	½½1½	1110	1½1-	½11½	17
3. Geller	(USSR)	½½½½	½½½½		11½0	½½1½	½½½1	½11-	½11½	17
4. Fischer	(USA)	½0½½	1½0½	00½1		010½	01½1	½1½-	1½1½	14
5. Korchnoi	(USSR)	½½00	½½0½	½½0½	101½		½½½0	10½-	1111	13½
6. Benkö	(USA)	½½0½	0001	½½½0	10½0	½½½1		10½-	011½	12
7. Tal	(USSR)	00½-	0½0-	½00-	½0½-	01½-	01½-		10½	7
8. Filip	(Czech)	½00½	½00½	½00½	0½0½	0000	100½	01½-		7

Challenger Petrosian defeated Botvinnik for the title in 1963.

1963 PJATIGORSKY CUP, Los Angeles

		1	2	3	4	5	6	7	8	
1. PAUL KERES	Est-USSR		½½	½0	11	00	½1	11	½1	8½
2. Tigran Petrosian	USSR	½½		½½	½½	½½	01	11	½1	8½
3. Miguel Najdorf	Argentina	½1	½½		½0	1½	½½	0½	1½	7½
4. Fridrik Olafsson	Greenland	00	½½	½1		½1	½1	10	½½	7½
5. Samuel Reshevsky	USA	11	½½	0½	½0		½½	1½	0½	7
6. Svetozar Gligorić	Yugoslavia	½0	10	½½	½0	½½		½0	1½	6
7. Pal Benkö	USA	00	00	1½	01	0½	½1		10	5½
8. Oscar Panno	Argentina	½0	½0	0½	½½	1½	0½	01		5½

MAAJA RANNIKU tied T. Zatulovskaya at the **USSR Women's** championship to become **co-champions.**

1964 HOOGOVEN TOURNAMENT, Beverwijk, Netherlands

1.	KERES (Estonia-USSR)	11½	8.	Filip (Czechoslovakia)	8½
2.	NEI (Estonia-USSR)	11½	9.	Zuidema (Netherlands)	6½
3.	Portisch (Hungary)	11	10.	Van Scheltinga (Netherlands)	5
4.	Ivkov (Yugoslavia)	10	11.	Van den Berg (Netherlands)	3½
5.	Parma (Yugoslavia)	9½	12.	Dunkelblum (Belgium)	2
6.	Larsen (Denmark)	9½	13.	De Rooi (Netherlands)	1½
7.	Lengyel (Hungary)	9½			

1964 At the Buenos Aires International Tournament, KERES compiled 12½ points among the eighteen contestants to tie Petrosian for the top prize.

WOMEN'S CANDIDATES' TOURNAMENT in Sukhumi, USSR

1.	Kouchnir (USSR)	12½	10.	Eretova (Czechoslovakia)	8½
2.	Zatulovskaya (USSR)	12½	11.	Bykova (USSR)	8
3.	Lazarevis (Yugoslavia)	12½	12.	Lane (USA)	7
4.	Jovanovic, K. (Yugoslavia)	11	13.	Gresser (USA)	6½
5.	Zvorykina (USSR)	11	14.	Karakas (Hungary)	6½
6.	RANNIKU (Est-USSR)	10½	15.	Teodorescu (Rumania)	6½
7.	Borisenko (USSR)	10	16.	Ivanova (Bulgaria)	1
8.	Konorkouska (Poland)	10	17.	Tsend (Mongolia)	1
9.	Nedeljković (Yugoslavia)	9	18.	de Mosdini (Argentina)	1

IVO NEI, the multiple-time Estonian champion and Baltic champion (1956), was awarded the "International Master" title by the FIDE. The world chess organization also awarded MAAJA RANNIKU the "International Woman Master" title.

1965 For the fifth consecutive time KERES qualified for the CANDIDATES' TOURNAMENT and once again he placed second, this time to Boris Spassky.

WOMEN'S INTERNATIONAL TOURNAMENT, Briansk

1.	Kozlovskaia (USSR)	8½	7.	Kasmina (USSR)	5½
2.	RANNIKU (Est-USSR)	8	8.	Eretova (Czechoslovakia)	5
3.	Nicolau (Rumania)	7½	9.	Karakas (Hungary)	5
4.	Borisenko (USSR)	6	10.	Lazarevic (Yugoslavia)	5
5.	Kislova (USSR)	6	11.	Jurczynska (Poland)	2
6.	Assenova (Bulgaria)	6	12.	Filanovskaia (USSR)	1½

1966 New Zealander ORTVIN SARAPUU became a recipient of the "International Master" title.

1967 MAAJA RANNIKU won the **USSR women's championship.**

1968 IVO NEI won the Finnish Open championship while M. RANNIKU finished in a tie for second at the Vladimir International Women's Tournament.

1970 A most unusual match, USSR versus Rest of the World, billed as the "Match of the Century" was organized in Yugoslavia. Professor Arpad Elo's computer predicted USSR would defeat the World Team 21½ - 18½. The teams' rosters:

USSR	WORLD TEAM	
Boris Spassky (World Champion)	Bent Larsen	- Denmark
Tigran Petrosian	Bobby Fischer	- USA
Victor Korchnoi	Lajos Portisch	- Hungary
Lev Polugaevsky	Vlastimil Hort	- Czechoslovakia
Yefim Geller	Svetozar Gligorić	- Yugoslavia
Vasily Smyslov	Samuel Reshevsky	- USA
Mark Taimanov	Wolfgang Uhlmann	- East Germany
Mikhail Botvinnik	Milan Matulovic	- Yugoslavia
Mihail Tal	Miguel Najdorf	- Argentina
PAUL KERES	Borislav Ivkov	- Yugoslavia
Leonard Stein - (reserves)	Fridrik Olafsson	- Greenland
David Bronstein - (reserves)	Klaus Darga	- West Germany

Official results: USSR 20½ World Team 19½

1972 PAUL KERES was selected to be the trainer for the USSR team in the XX Chess Olympiad in Yugoslavia.

At the San Antonia international chess tournament, KERES led the field of sixteen grandmasters through ten rounds. In the eleventh round he lost to Hungarian, Lajos Portisch, thus, yielding the lead to twenty-one-year-old Anatoli Karpov. The following list ranks the top finishers after fifteenth and final round:

1.	Anatoni Karpov	(USSR)	10½ points	$2,333.33
	Lajos Portisch	(Hungary)	10½ points	2,333.33
	Tigran Petrosian	(USSR)	10½ points	2,333.33
4.	Svetozar Gligorić	(Yugoslavia)	10 points	700.00
5.	PAUL KERES	(Estonia-USSR)	9½ points	600.00
6.	Duncan Suttles	(Canada)	9 points	450.00
	Vlastimil Hort	(Czechoslovakia)	9 points	450.00

1973 ORTVIN SARAPUU, the former Far East champion, won the New Zealand chess title for the twelfth time.

1974 At an international women's chess tournament in Yugoslavia, MAAJA RANNIKU finished in a second-place tie with Veroci of Hungary.

The Fédération Internationale des Écheco world rankings listed Bobby Fischer as number one with 2780 points, KERES and Balashovig tied for twenty-first with 2570 points and NEI shared seventy-ninth spot with three others with 2495 points.

In addition, A. VOOREMAA was rated with 2415, G. UUSI 2410, V. TARVE 2375 and O. SARAPUU 2320 points.

MAAJA RANNIKU ranked number six with 2310 points in the women's list.

1975 The name PAUL KERES has appeared in nearly every historical chess publication in the latter part of this century.

He has been described as "superb technician", "combinational genius", "brilliant theoretician", "extraordinarily talented", "most dazzling player since Capablance", "world's best for some years", etcetera. He was consistently the **Number Two player of the world** and considered by many to be the best at times, but he never won that elusive official world title.

While still in his teens, Keres won his first Estonian championship in 1934. The following year he appeared on the international scene and scored impressively at the Warsaw Olympiad. At Nauheim he tied the world champion Alekhine for the top prize. In the years that followed, he solidified his international stature by finishing among the leaders at the world tournaments including the championship of the prestigious 1938 AVRO. His competitive record expended into five decades with **championships** in the always-tough **USSR Nationals** in **1947, 1950** and **1951** and four times placed second in the Candidates' Matches from 1953 through 1965 held in three-year cycles. He played in ten Chess Olympiads, three for Estonia, seven for USSR and was voted **USSR's Sportsman of the Year"** in 1962.

On his return from what turned out to be his final victory, the Vancouver Open, he collapsed and died of a heart attack on June 5, 1975. Paul Keres was born on January 7, 1916 in Narva, Estonia.

5. SWIMMING

1910 RICHARD TISVELT was considered to be among the top swimmers in Europe. In August at a Finnish meet, he won the 50-meter freestyle with a record thirty-one seconds.

1936 EGON ROOLAID was probably Estonia's best known swimmer. In preparation for the olympics, a mini-world meet was held in Helsinki. Fifty-one swimmers represented twenty-four nationalities in the 100-meter freestyle. Roolaid swam in the fourth of the seven heats. The results of heat four:

1.	Yusa	(Japan)	0:57.8
2.	Highland	(USA)	0:59.5
3.	Kendall	(Australia)	1:01.1
4.	ROOLAID	(ESTONIA)	1:05.1
5.	Cavalers	(France)	1:02.2
6.	Nool	(Netherlands)	1:03.4
7.	Conrad	(Bolivia)	

At the same meet, Egon's brother, BORIS, competed in the 100-meter backstroke with thirty-five contestants in five heats. The number four heat results:

1.	Besford	(England)	1:12.0
2.	Kerr	(Canada)	1:12.9
3.	Börg	(Sweden)	1:15.2
4.	ROOLAID, B	ESTONIA)	1:21.5
5.	Malides	(Greece)	1:21.5

1937 EGON ROOLAID finished second behind Bjorn Börg of Sweden in the 100-meter freestyle in Helsinki. The following year he won the event at a dual meet with Finland. Two years later in Riga, Roolaid reached his prime with 1:00.0 time.

1961 Nine-year-old TOOMAS TROOST won the 25-yard freestyle event for the ten-year-olds with 14.6 seconds in Washington, D.C. The time was 1.9 seconds short of US record for its class.

At American University (DC), he set a **US record** in 50-yard freestyle for the nine-year-old class with 33.1 seconds.

Troost also competed in the 50-yard and 200-yard freestyle events in Hamilton at a dual US versus Canada meet.

In May, ENNO KÄÄNI, Springfield College (Massachusetts), successfully defended his **New England** 100-yard butterfly **title** in 57.1 seconds at University of Connecticut. He also placed second in the 200-yard individual medley.

KÄÄNI was a **two-time All-American** and established Springfield College records in 200 and 220-yard freestyles and New England records in 100-yard butterfly (0:57.1), 160-yard individual medley (1:40.6) and 200-yard breaststroke (2:24.9).

1963 TROOST set the **Puerto Rican record** in a 50-meter backstroke for the eleven-twelve year class with 33.3 seconds at the dual meet between Washington, D.C. and Puerto Rico.

1964 LAINE ERIK was a member of the record-setting USSR women's relay team in three x 800-m event that set a world record with 6:19.2 time.

1965 In May in Stuttgart, Germany, twelve-year-old ANNE LEPIK won both the 100-meter (1:18.3) and 200-meter (3:02.6) events at her school meet. A few weeks later, she bettered those marks with 1:16.9 and 2:57.8 respectively.

1967 LAINE ERIK won the 800 meters with 2:06.8 at the European championships.

1971 TOOMAS ARUSOO from Montreal attending University of Michigan, represented Canada in the butterfly events at the Pan-American Games held in Kali, Columbia. He had previously represented Canada in the same event four years ago at Winnipeg and also the Commonwealth Games in 1966 and 1970.

1974 EVE KOSENKRANIUS, twelve, set a **US record** for the twelve-year-olds at Santa Clara in the 1,500-meter event with 17:32.2 time. She finished second to Jo Harsnbarger (16:59.0) who had previously set a new women's world record with 16:54.1 time.

1975 HILLEVI EINSELN won four Gold medals in the women's eleven-twelve-year old class at the Kentucky AAU Junior Olympics. Two of the golds were for individual 100-meter (1:13.1) and 200-meter

(2:42.0) freestyle and the other two for relays. She also won an individual Bronze medal in the 100-meter breaststroke (1:35.8).

1976 In August at the US national swimming championships in Philadelphia, fourteen-year-old EVE KOSENKRANIUS earned the title of **US champion** by winning the 1,500-meter freestyle with 16:41.77 outdistancing second place by eight seconds. Eve was a member of Lake Washington Sports Club in Seattle.

At the North Carolina championships in Fayetteville on September 11-12, LT. ALAN TOMSON, a 1975 West Point graduate, won nine first places setting various state records. The victories included 100-yard freestyle, 200-yard backstroke and 100-yard individual medley. His sole second place performance came in 50-yard freestyle.

1977 MARTIN TIIDUS finished a close second 1:10.9 in the 100-meter freestyle at the Ontario high schools championships held in Toronto.

1978 TIINA LUSIK, fourteen-year-old representing Golden Gate Aquatic Club, won eight gold medals and set six new records in her class in San Mateos at the meet consisting of the Northern California swim clubs. The results of her seven individual wins were:

50-yard freestyle	25.08
100-yard freestyle	54.11
400-yard freestyle	4:44.40
100-yard backstroke	1:04.84
100-yard breaststroke	1:12.71
100-yard butterfly	1:02.89
200-yard medley	2:18.50

Tiina was also the anchor for the 4 x 50-yard winning relay team.

At a Ukranian swim meet, KAIRE INDRIKSON in backstroke and GUNNAR TÕNNING in butterfly portion of relay, won top honors in their respective men's/women's divisions.

6. VOLLEYBALL

1952 NILS PARMA, Springfield College (MA), was named to the **All-American** volleyball team.

1959 On March 22, a team composed of Estonians won the Metro New York City YMCA Class B championship, thus, qualifying for Class A the following year. On April 4, this team won the New York State YMCA Class B title.

1962 While serving in the US Navy, DR. MARTIN MÄGI was selected to the **All-US Armed Forces** volleyball team.

In the '60s, three Estonians played on the Toronto volleyball team that won the Canadian championship and later represented Canada in Pan-American Games.

1968 Tallinn "Kalev" team won the USSR volleyball title and advanced to capture the **European championship**. For political reasons, neither the team nor any of its members were selected to represent USSR at the Mexico City Olympics. Nevertheless, USSR won the gold medal in volleyball.

1977 The New York Club volleyball team which included HENNO TARIKAS, TOOMAS KILM, MARCUS ABEL and KARL SKONBERG won the USVB Association District I Northeast championship on April 2 at a eight-team tournament. On April 16 this team won the East Coast title in Pittsburgh, qualifying them for the sixteen-team Nationals in Hawaii.

The New York team finished twelfth at the Nationals. Henno's brother, ILMAR TARIKAS, played for Honolulu team that placed fifth.

1977 On July 24 at the **South Australian** championships held in Adelaide, St. Claire, the "Estonia" men's volleyball team, down 2:9 in the deciding fifth game in the finals, came back to win the **title** for the **fifth consecutive year.** The scores were 8:15, 15:7, 8:15, 15:6 and 15:13.

The "Estonia" women's team also triumphed by successfully defending their South Australian title.

KAI HEINAR from Toronto qualified for the Canadian volleyball team and the Canadian 172-member national team that participated in the World University Games in Sofia, Bulgaria.

1978 World Volleyball Championships, Rome

1. USSR (at 6′ 6″ VIVIAR LOOR was the principal outside spiker)
2. Italy (lost to USSR 3-0 in finals)
3. Cuba

The All-Australian team included 5 Estonians. In USA, ERIK REINHOLM of Los Angeles was a member of the winning national collegiate team. JÜRI LOOSME and ANDREAS LUIGA repeated as members of the Swedish top national team.

7. BASKETBALL

In the 1930's, Poland, the top European finisher in the 1936 Olympics, along with Latvia and Lithuania were generally regarded to have the best basketball teams in Europe.

1937 EUROPEAN BASKETBALL CHAMPIONSHIPS in Riga, Latvia

ESTONIA defeated:	Egypt	44-15	lost to:	Lithuania	20-15
	Czech	39-20		Italy	30-20
	Latvia	41-19			

1930 EUROPEAN BASKETBALL CHAMPIONSHIPS, Kaunas, Lithuania

ESTONIA defeated:	Hungary	64-20	lost to:	Poland	40-36
	Finland	91-1		Lithuania	33-14
	Italy	29-22		France	33-31
	Latvia	26-25			

The Estonians would have placed second had they not lost the two-pointer to France. As a result, Latvia finished second.

1951 USSR defeated Czechoslovakia 45-53 for the European title with I. KULLAM scoring the winning basket in the closing seconds.

1958 Six-foot-ten JAAK ARDON, Lakewood High, broke the **New Jersey** total point **record** by scoring 2,152 points in his high school career. He was selected to the **New Jersey All-State** high school basketball team and was the object of a massive pursuit by the college recruiters. At Tulane University under an athletic scholarship, he was **Southeast Conference's "Sophomore of the Year"** and received numerous all-regional honors. Following graduation in 1962 he played for the professional Kansas City Steers for two years.

1961 As a junior at Lakewood High School, MAANO MILLES was a member of the school's basketball team that won the Southern New Jersey title.

1962 JAAN KUUSK, Killingly High, Danielson, Connecticut, was selected to the All-Eastern Connecticut Conference basketball team. Following graduation, he played on the University of Connecticut freshman team.

1967 EUROPEAN BASKETBALL CHAMPIONSHIPS, Helsinki, Finland

On October 8 PRIIT TOMSON, TÕNNO LEPMETS and JAAK LIPSO contributed to the success of the USSR team winning the European title by defeating Czechoslovakia 89-77 in the finals.

1972 São Paulo, Brazil: WORLD CHAMPIONSHIPS

1. USA
2. USSR (including PRIIT TOMSON)

ILMAR TARIKAS, captain of Southern Connecticut State College basketball team, scored his 1,000th career point. The game was interrupted for a brief ceremony.

1974 WORLD BASKETBALL CHAMPIONSHIPS, Puerto Rico

1. USSR (including TOMSON)
2. USA

1977 The "Estonia" basketball team which was composed of many nationalities won the Canadian championship in Winnipeg. The team was an outgrowth of Toronto "KALEV" managed by HARRY LIIV. The title game however, included only one Estonian player, JAAN LAANISTE.

1978 Stockholm's Estonian "Kalev" basketball team finished in first place with 16-0 record in the city's Division IV League.
The women's basketball team from Estonia's Tartu University won its 8th title in 10 attempts at the USSR university championships.
TOOMAS PEENSAAR played on Sweden's national championship team.

8. **WRESTLING**

1895 At the WORLD WRESTLING CHAMPIONSHIPS in Vienna, OSKAR KAPLUR surprised everyone by winning a **SILVER** medal in lightweight class and became the **only member** of the Russian team **to win** a medal.

1989 WORLD WRESTLING CHAMPIONSHIPS, Finland
GOLD medal by TÕNIS ERWIN, Finland, lightweight
GOLD medal by GEORG KARL JULIUS HACKENSCHMIDT, heavyweight. In later years, he became a highly successful professional wrestler.
Early in the twentieth century, GEORG LURICH, known for his classical style, was a world champion as a professional.

1929 At the world pro wrestling championships in Munich, JAAN JAAGO won a **GOLD** medal for the seventh time.
In the 1930's the Swedes, Finns, ESTONIANS, Germans and Hungarians were regarded as the top wrestlers in Europe. JOHANNES KOTKAS, VOLDEMAR VÄLI and KRISTJAN PALUSALU were consistently winning European titles in their respective weight divisions.
OSVALD KÄPP, the gold medalist at Amsterdam Olympics, immigrated to the US in 1929 and during 1929-31 he **twice** won the **US title** in Greco-Roman lightweight class.

1948 EUROPEAN WRESTLING CHAMPIONSHIPS in Prague, Czechoslovakia
GOLD medal by JOHANNES KOTKAS, Greco-Roman heavyweight class as a member of USSR team

1961 EDVIN VESTERBI successfully defended his Swedish championship in Greco-Roman wrestling.

1978 At the HACKENSCHMIDT Memorial wrestling tournament in Tartu, the Estonians won 7 of the 10 events held for the 147 participants from 8 different Soviet Republics. HELDUR ROONE won his 8th title in the heavyweight class.

9. TENNIS

1932 At a six-nation tournament in Riga, KRISTJAN LASN was the runner-up to Marselk of Czechoslovakia. He defeated the tournament co-favorite Haensch from Germany 6-3, 6-0 and M. Stoljarov of Poland 6-1, 8-6 on his way to the finals. Lasn teamed with Marselk to win the men's doubles. VEERA NÕMMIK won the women's singles event.
Kristjan Lasn and Veera Nõmmik were regarded as the best male/female tennis players in Estonia during its independence.

1933 LASN recorded two wins over the Finnish champion, Grahm.

1959 At sixteen, TOOMAS LEIUS won the **Wimbledon Junior Men's Singles Championship** by defeating Ronald Barnesit of Brazil 6-2, 6-2 in the finals, thus, bringing **USSR** its **First Wimbledon tennis title ever.**

1960 VALDAR OINAS won the Indiana Junior men's singles, men's doubles and was the runner-up in the men's singles.

1961 JAAK TREIER was elected captain of the Syracuse University tennis team.

1962 On April 16, TOOMAS LEIUS, considered to be the top tennis player in USSR, was named to its four-man Davis Cup team to compete in the European Zone against Italy. It marked USSR's first participation in Davis Cup play.

1963 Estonia defeated USSR 5-4 in Tallinn. Estonia's team:

Men	**Women**
T. LEIUS	M. KULL
H. HIOP	T. KIVI
E. KEDRAS	
M. PARMAS	

1964 LEIUS won the **USSR Men's Singles** title by defeating M. Mozerit 6-1, 6-0, 6-0 in the finals at Leningrad. He also placed third in men's doubles.

1965 MARIA KIVISILD was ranked **Number Eight in Canada** for the under sixteen-year-old girls.
USSR national tennis rankings included:

#1.	TOOMAS LEIUS	#4.	TIIU KIVI
11.	J. PARMAS	8.	T. SOOME
12.	J. SIMPSON	14.	M. KULL
15.	P. LAMP		

1967 USSR's Davis Cup team included LEIUS at number two singles position.

1971 ALVAR KABI held the number seven spot on the UCLA tennis team. His teammate at number three was Jimmy Connors.

1972 TOOMAS LEIUS and TIIU PARMAS won the mixed doubles event in Poland. Parmas also won the WD. Both finished third in singles.

1973 LEIUS and LAMP were finalists in the men's doubles in Moscow.

1974 VIRVE KASK captained her high school tennis team in Willimantic, Connecticut

1976 HEINO LENTS from Toronto attending Mississippi State under a tennis scholarship was the number two player on the university tennis team.

10. TABLE TENNIS

1961 JAAK ANNILO and SIGNE PAISJÄRV qualified as members of **USSR national team** and participated in the world table tennis championships in Peking, China.

During the 1960's EDGAR and LEMBIT KUUSK and AHTI (KÄND) KAEND while residing in the New England states emerged on top of many tournaments and league events organized in the USA.

In 1966 after winning the **New England** singles **title** and Massachusetts Open by defeating three ranked players in America's top twenty, L. Kuusk advanced to the US Open Table Tennis Championships in Detroit. At this elimination tournament Kuusk was among the final sixteen remaining from the starting 160. In the round of eighths he was eliminated by the ten-time US champion and the former world semi-finalist, Richard Miles from New York.

At the conclusion of this 1965-66 playing season the final annual US national rankings published by the United States Table Tennis Association (USTTA) ranked L. Kuusk in the men's singles at **number twelve in USA.**

The following listing provides some of the more notable accomplishments of the above New England players:

LEMBIT KUUSK

- CHAMPIONSHIPS:
  - Sr. Men's Singles
    - Maryland-Virginia-Washington DC ('79)
    - Capital Open ('79)
  - Men's Singles
    - Three-time Connecticut (1959, 1961-62)
    - Three-time Rhode Island (1959-61)
    - Boston Open (1962)
    - Western Massachusetts (1963)
    - New Bedford Festival (1964)
    - Two-time New England (1966-67)
    - Massachusetts Open (1966)
    - Maryland Open (1968)
    - Three-time Maryland-Virginia-Washington, DC (1973-75)
  - **Men's Doubles**
    - Three-time Connecticut (1959-60) with Dr. H. Lupien, (1962) with E. KUUSK
    - Rhode Island (1961) with H. Lupien
    - Housatonic Open (1961) with E. LaRue
    - Western Massachusetts (1963) with W. Lawrence
    - Two-time Massachusetts (1963-64) with A. KAEND
    - North American Baltic All-Star Games (1963) with A. KAEND
    - Bridgeport Open (1963) with L. Liettke
    - Two-time New England (1963) with A. KAEND, (1966) with I. Levine
    - New England Open (1966) with Sol Schiff, former world's doubles champion
    - Maryland Open (1968) with M. Trumbore
    - Two-time Maryland-Virginia-Washington, DC (1973) with Y. Kaminsky (1974) with G. Akinsette
    - Baltic Games (1973) with E. KUUSK
  - **Mixed Doubles**
    - Connecticut (1962) with L. Martel
    - New England (1963) with L. Martel
  - **Team**
    - Connecticut (1958) with University of Connecticut team
    - New England (1966) with Springfield, Massachusetts team
    - Baltic Games (1961) with A. KAEND and E. KUUSK

MVP at Team Matches

Connecticut Inter-Cities (1957)
New England Team Inter-Cities (1959) 8-1 record
New England Team Matches (1966) 7-0 record

RUNNER-UP or FINALIST:

Men's Singles

Two-time New England (1962-65)
Bridgeport Open (1963)
Massachusetts (1964)
New England Open (1966)
Maryland-Virginia-Washington, DC (1972)
Eastern Open Two-man team, Davis Cup system (1973) with D. Sakai

Men's Doubles

Rhode Island (1958-60) with H. Lupien
Connecticut (1961) with H. Lupien
New England (1962) with F. Delaney
Rhode Island Open (1962) with I. Levine
George Ferris Memorial Open (1962) with A. KAEND
Massachusetts Open (1964) with A. KAEND
Hyattsville Open (1967) with D. Gaskill
Baltimore Invitational (1972) with Y. Kaminsky
North Carolina Open (1972) with R. Covey
Rhode Island Open (1973) with D. Sakai
Two-time Maryland-Virginia-Washington, DC. (1974) with G. Akinsette
(1975) with G. Gregg

USA National Rankings (per USTTA):

Year	**Ranking**
1963	Number 26
1966	12
1967	28
1968	38
1972	45
1975	79

EXHIBITIONS:

Channel 12 WPRO-TV Providence, Chris Clark Sports Show (1957)
Half-time at University of Connecticut versus University of Rhode Island basketball game in Storrs, Connecticut (1957)
Half-time at the world champion Boston Celtics intra-squad basketball game in Fall River, Massachusetts (10/25/61)

AHTI KAEND

CHAMPIONSHIPS:

Men's Doubles

Two-time Massachusetts (1963-64)
New England (1963)

Team

Baltic Games (1961)

RUNNER-UP or FINALIST:

Men's Singles

New England (1959)
Massachusetts (1963)

Men's Doubles

George Ferris Memorial Open (1962)

EDGAR KUUSK

CHAMPIONSHIPS:
- **Men's Doubles**
  - Connecticut (1962)
  - Baltic Games (1973)
- **Team**
  - Baltic Games (1961)

RUNNER-UP or FINALIST:
- **Men's Singles**
  - Three-time Connecticut (1959-61)
- **Men's Doubles**
  - Connecticut (1959) with F. Delaney

1966 In May, SIGNE PAISJÄRV competing under Soviet colors, won **two French titles** by winning women's and mixed doubles events with Soviet partners.

1972 At a tournament in Gorky, USSR, JAAN HÄRMS won the men's singles and men's doubles with a Russian partner.

11. SKIING

1936 Zakopan, Poland: Patrol skiing over rough terrane, eighteen km, six-man teams

1.	Finland	3:47:52
2.	ESTONIA	4:28:52
3.	Poland	4:36:52
4.	Latvia	5:00:17

1937 Kuopia: Same event as in Zakopan with similar results

1.	Finland	3:10:23
2.	ESTONIA	3:54:51
3.	Poland	3:59:34
4.	Latvia	4:38:11

1952 On January sixth, JUKO PENT, West Germany, won the thirty-five km cross-country skiing event in Tarvisio, Italy defeating the favorite Italians, S. Compagnoni and Onsinger and Toni Rupp from Germany.

PAUL VESTERSTEIN won the individual title by compiling the highest point total of the eighty contestants at the Minnesota college championships held in Northfield. Later that year, he participated in the Central American championships.

1962 At the South Ontario international ski meet, KALJO MANDRE, Toronto, finished third in the twelve-mile race.

(1) Nekki Raino, Finland
(2) Hans Nishan, Germany

1973 JÜRI VAIDLA finished second and third in Czechoslovakia in the thirty and fifteen-km cross-country events.

1978 Lake Placid, NY: NORTH AMERICAN CHAMPIONSHIPS

First PLACE won by ROBERT VELLEND, Toronto, Junior Men's class, fifteen-km cross-country 46:40

(2) Scot Taylor, Alaska 46:51
(3) Marvin Strimbold, British Columbia 47:05

12. CYCLING

1963 OLAF MÕTUS, seventeen, won the 100-km race in California defeating the favorite Bob Parsons, considered to be one of the best American long distance cyclists.

On May thirteenth, OLAF MOTUS won the fifty-mile race known as "Kentucky Derby of Cycling" by defeating 137 fellow participants in front of 18,000 spectators.

1976 MATS MIKIVER placed second in the 180-km event at the Swedish cycling championships.

1977 AAVO PIKKUUS won an international race in Poland with 7:01:37 time.
At the Ontario championships in July, eighteen-year-old MARTIN VELLEND, won both the 1000-meter and ten-mile races and finished second in the 4000 meters. ROBERT VELLEND became the twenty-five-mile champion and placed second in the 1000-meter sprint.

1978 MATS MIKIVER was a member of the winning team in the 70-km event at the Swedish championships.
In Elva, the world champion & olympic gold medalist AAVO PIKKUUS won the meet for the 4th time. Collegian KALEV RAUDSEPP finished 2nd. Also, 14-yr-old SARTIN AUN placed 2nd in the junior class.

13. WEIGHTLIFTING

1937 The two-time Olympic medal winner ARNOLD LUHAÄÄR lifted 167.5 kg setting a new **world record** and **stood** for **ten years.**

1970 On April 25 at USSR weightlifting championships, KARL UTSAR raised 165.3 kg to set a **world record.**

14. ICE HOCKEY

1937 Estonia's first international ice hockey game was hosted by Helsinki. Finland beat Estonia 2 to 1.

1938 Estonia defeated Finland 2 to 1.

1939 Finland defeated Estonia 9 to 1.

1940 Latvia defeated Estonia 4 to 0; 2 to 1.
Estonia defeated Lithuania 2 to 1; 2 to 0.

1970 ENN KÜNNAPAS, the twelve-year old All-Star in the Pee Wee Queens Division of Greater New York City Ice Hockey League, received the "Outstanding Sportsmanship Award" and "Pee Wee Queens Flyer Award" for the 1969-70 season. His team won the Tri-State Minor League Hockey Association Pee Wee championship.

1978 TOM EDUR became the newest member of the pro NHL's Pittsburgh Penguins. He had played previously with the Colorado Rockets and was generally regarded among the team's five best.
The Swedish team which included JAN REMMELG won a bronze medal at the European Jr. championships.

15. SOCCER

The following table summarizes the results of the Estonian national soccer team against international competition:

Opponent	Years	Won	Lost	Tied
Rumania	1937	1	0	1
Lithuania	1923-40	15	8	5
Finland	1920-39	6	6	9
Latvia	1922-40	7	12	12
Hungary	1934-37	0	1	1
Sweden	1921-37	0	1	11
Ireland	1924	0	1	0
Russia	1923	0	1	0
Turkey	1924	0	1	0
USA	1924	0	1	0
Norway	1932-38	0	2	0
Germany	1935-39	0	3	0
Poland	1923-26	0	3	0

1957 "Estonia" soccer team placed second in the Canadian Division I Metro League.

1961 TOOMAS SIEBERG, City College of New York, was named to the **All-New York State** soccer team.

1978 The local press acclaimed third-year chemistry student, MARKUS VASKA, twenty, at Clarkson of Technology in Potsdam, New York, as the school's outstanding soccer goalie.

16. YACHTING

1939 At the European yachting championships in Poland, H. TAMMIK won a **BRONZE** medal for Haapsalu (Estonia) Yacht Club.

1977 Long Islander RUDOLF RÄTSEP was chosen the outstanding athlete by "Coach and Athlete Magazing" and was listed in "High School Athletics Yearbook" for his accomplishments in yachting, skiing and sailing. As a member of LI Devon Club he occupied the top position on his club's ladder in all classes.

17. ICE YACHTING

In the 1930's GAHLNBÄCK HOLST VALTER TAMMIK won several European titles.
Following WWII the foremost Estonian ice yachting champion was ALEKSANDER TSUTSELOV. His accomplishments are summarized below:

Year	**USSR Titles Won**	**USSR Records Set**
1945	...... 20	 7
1946	...... 23	 11
1947	...... 32	 13

1972 Götenborg, Sweden: WORLD ICE SKATING CHAMPIONSHIPS
GOLD medal by ENDEL VOOREMA, individual class
BRONZE medal by H. LEPPIK, individual
(2) J. Gougeoni, USA
Fourth, AIN VILDE
The fifty-eight contestants represented Sweden, Switzerland, Denmark, Holland, Germany, USA, Canada, Poland and USSR.

18. SPEED SKATING

1967 Deventeris, Holland: THE WORLD CHAMPIONSHIPS
SILVER medal by LASMA KAUNISTE, USSR, 199.584 points, finishing ahead of two USSR champions.
(1) Stein Kaiser, Holland 195.384
(2) Diane Holum, USA (first medal for United States in twenty-five years).

19. AUTO RACING

1972 REINHOLD PERENS, twenty-three-year-old member of Port Talbot Motor Club, placed second in the 2,400-mile "British Royal Automobile Club" race.

20. HANDBALL

1947 LOSSOV and KULLAM were members of the USSR handball team that won the **European championship.**

21. BASEBALL

1956 JAAN KUUSK as the center fielder for the Brooklyn (CT) entry shared in the team's success in winning the Quinebaug Valley Little League championship with 20 to 4 record. He was selected to its league All-Star team to compete against its counterpart league all-start teams.

1958 The "Brooklyn Townies" of the Pony League for the 13 to 17 year-olds included JAAN KUUSK as the first baseman/center fielder that won the Eastern Connecticut Junior Baseball League title.

1964 Lehigh University (PA) listed REIN MÄNNIK on its baseball team.

22. MISCELLANEOUS

1972 MATI PAAVO as a member of USSR team won a **SILVER** medal in biathlon at the Junior world championships in Zurich. The following year he finished first in a Czech meet. Biathlon event consists of cross-country ski racing and shooting. The shooting is performed intermittently four times, two standing and two prone, five rounds each, over twenty-km race course.

1976 REIN KÄÄRIK won the individual first place and finished third in doubles with a Swede at the Swedish championships in a combination-sport of diving, underwater swimming and orientation with mariner's compass.

1977 A popular ski resort mountain in Guelph, Canada was named "Mt. Peepre" in honor of the late Professor SASS (ALEKSANDER) PEEPRE. He was the physical education professor for seventeen years in a nearby college where he coached skiing, volleyball and gymnastics.

At an Atlanta bridge tournament, NIKOLAI KÜTTIS from Toronto, placed second with 167 points playing with Mr. Wells from Alexandria, VA as his partner. The winning score was 168.

23. ROWING

1978 In New Zealand at the world rowing championships, 19-yr-old, 3-time USSR champion, REET PALM from Tartu placed 3rd with USSR women's team.

Undoubtedly, there have been many other Estonians who have made significant contributions to its national athletic excellence on an international scale but have not been included herein due to absence of available information.

CONVERSION TABLE FOR MEASURES USED IN TEXT

Metric (kg)	British (lb)
58	127.9
60	132.3
61.25	135
62	136.7
66	145.5
67.5	148.8
75	168.3
82.5	181.9
87	191.8
90	198.4
110	242
115	253.5
120	264.6
165	363.8
165.3	367.7
167.5	369.3
212.5	468.5
220	485
230	507
240	529.1
250	551.2
257.5	567.7
277.5	611.8
305	672.4
357.5	788.1
360	793.7
372.5	821.2
400	881.8
402.5	887.4
410	903.9
450	992.1
455	1003.1
492.5	1085.8
495	1091.3
497.5	1096.8
507.5	1118.8
515	1135.4
517.5	1140.9
555	1223.6
562.5	1240.1
580	1278.7
587.6	1295.5

meter	foot-inch
.0635	0' 2 1/2 "
1.52	4' 11 13/16"
1.75	5 8 7/8
1.8	5 10 7/8
1.85	6 0 3/4
1.9	6 2 3/4
1.93	6 4
1.98	6 6 1/4
2.08	6 10
2.17	7 1 7/16
2.21	7 3
2.22	7 3 1/2
2.23	7 3 3/4
2.24	7 4 1/4
3	9 11 1/16
3.30	10 9 7/8
4.2	13 9 5/16
4.93	16 2 1/16
5	16 4 7/8
6	19 8 3/16
7.22	23 8 1/4
7.26	23 9 3/4
7.41	24 3 3/4
7.415	24 3 7/8
7.49	24 6 7/8
7.72	25 3 15/16
7.76	25 5 1/2
7.83	25 8 1/4
8.04	26 0 3/8
8.09	26 6 1/2
9.14	30 (10 yds)
9.96	32 8 1/8
12.27	40 3 1/16
13.82	45 4 1/16
14.48	47 6 1/16
15.19	49 10
15.38	50 5 3/4
15.54	50 11 3/4
15.60	51 2 3/16
15.62	51 2 7/8
15.65	51 4 1/8
15.78	51 9 1/4
15.86	52 0 3/8
15.92	52 2 3/4
15.98	52 5 1/8
16	52 5 7/8
16.03	52 7 1/16
16.07	52 8 11/16
16.12	52 9 5/8
16.18	53 1
16.19	53 1 3/8
16.23	53 2 7/8
16.25	53 3 3/4
16.34	53 7 5/16
16.405	53 9 13/16
16.52	54 2 3/8
16.60	54 5 9/16
16.66	54 7 7/8
16.72	54 10 1/4
16.73	54 10 5/8
17.61	57 9 5/16
18.26	59 10 7/8
22.8	75 (25 yds)
25	82 0 1/4
36.795	120 8 9/16
40.73	133 7 1/2
42.20	138 5 3/8
43.09	141 4 7/16
44.19	144 11 3/4
44.27	145 2 1/4
45.51	149 3 5/8
45.7	150 (50 yds)
46.20	151 6 7/8
48.79	160 0 3/4
49.90	163 8 9/16
50	164 0 1/2
50.63	166 1 5/16
50.70	166 4
51.37	168 6 3/8
51.75	169 9 3/8
54.12	177 6 5/8
56.50	185 4 3/8
56.84	186 5 3/4
56.94	186 9 3/4
57.19	187 7 1/8
57.51	188 8 3/16
57.7	189 4 1/8
58.52	191 11 15/16
59.06	193 9 3/16
59.44	195 0 1/8
60.76	199 4 1/8
61.11	200 5 7/8
61.46	201 6 11/16
64.5	211 7 3/8
64.77	212 6
65.60	215 2 5/8
66.47	218 1
66.70	218 10
69.31	227 4 5/8
82.14	269 4 7/8
84.14	276 5 5/8

meter	yd-ft-in
91.4	100 yd
100	109 yd 1′
110	120 yd 1′
146	160 yd
182.9	200 yd
200	218 yd 2′
300	328 yd 3″
400	437 yd 1′
500	546 yd 2′
800	874 yd 2′ 8″
804.7	880 yd
880	962 yd 1′
1000 (1 km)	1093 yd 2′ (.62 mi)

	km	mi-yd-ft
	1.5	1640 yd 1′
	1.6	1 mi
	1.8	1.12 mi
	2.4	1.5 mi
	3	1.86 mi
	4	2.5 mi (4374 yd 1′)
	4.8	3 mi
	5	3 mi 187 yd
	9.66	6 mi
	10	6 mi 376 yd
	15	9.3 mi
	16.1	10 mi
	18	11.2 mi
	19.3	12 mi
	20	12.4 mi (12 mi 752 yd)
	25	15.5 mi
	35	21.7 mi
	40.2	25 mi
Marathon	42.195	26.2 mi (26 mi 385 yd)
	50	31 mi
	80.5	50 mi
	100	62.5 mi
	102.533	63.7 mi
	180	111.8 mi
	3862.4	2400 mi

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#9 - THE CASE FOR CULTURAL AND MULTI-CULTURAL EDUCATION: SOME QUOTABLE QUOTES

- All of Us Come from Someplace Else! — U.S. News & World Report ad.
- Just once, you should walk down the same street your great-grandfather walked! — U.S. News & World Report ad.
- Those who speak only one language speek no language! — Goethe
- When studying French at Paris, I learned also my own Finnish language and learned to understand my own native land! — Juhani Aho
- For expressing ideas in any given field of study, one of the European languages is best suited; for talking with God, your mother tongue is best suited. — Mihkail Lomonosov
- Children, I would wish that you would learn many languages and that you would be able to converse with many different kinds of people. But when you are talking to God, then speak in Greek — Telly Savalas' father in "Kojak"
- Those who cannot remember the past are condemned to repeat it! — Santayana
- The new masterpiece "Kalevala" is published! How my father would have been filled with joy had he lived long enough to have seen it. You are a total ignoramus, Zachris (speaking of himself), you who are incapable of reading a book written by your own father. Shame! Shame! By Zachris Topelius, a Finnish poet, quoted by Felix J. Oinas, an Estonian scholar.
- He who has no feelings of veneration for his predecessors should expect none from those who follow him — Nickerson Monument, Chatham, Cape Cod.

#10 - ENRICHMENT ACTIVITY - *ESTOPLAY* GAME

Purpose: The ESTOPLAY game is intended as an enrichment activity on topics dealing with Estonian history, culture, geography and so forth. It may be played by anywhere from two players to teams involving a whole class. **It presupposes considerable familiarity with Estonian topics;** however, a sheet of **possible** answers (plus an answer sheet for the teacher/monitor) is included. This may or may not be used depending on the judgement/activity objectives of the teacher as well as the degree of students' competence and familiarity with the topic.

Organizing and playing the game: there is a whole range of possibilities in how the game might be set up and played. Please note that there are five categories of items:

I. History/Events
II. Leaders/Famous People/Beliefs
III. Geographical Terms
IV. Bodies of Water
V. Significant Days and Dates in Estonian life (plus a Bonus Question)

These items range in point value from 10 to 100 with some items having a double value (checked). **Having the class set up their own ground rules for conducting the game might be desirable and a useful learning experience in itself,** or the ground rules may be teacher imposed. Some suggestions:

1. Class is divided into from two to four teams.
2. Team A selects a category.
3. Teacher reads the first item from the category twice. Team A has thirty seconds to confer with one another - in whispers and with the duplicated possible answer sheet in hand.
4. The team spokesman gives the correct answer and that team scores. It may get up to three items correct before the turn passes to the next team. An incorrect answer passes the turn to the next team.
5. An appointed scorer might keep a running tally of each team's point total on the board.
6. When all the items are exhausted, each team would secretly and in writing wager in advance on the Bonus Question which would be read to all the teams simultaneously. The wager might be anywhere from zero up to their total number of points. Correct answer adds that many points to the team total. Incorrect answer deducts that number. Team with highest total wins. *The basic format of the game is similar to the popular television "Jeopardy" game. Students may choose to follow the rules of that game partly or almost entirely in conducting this classroom activity.

Projected Outcomes/Learning Activities:

1. potentially highly motivating activity involving competition between teams.
2. cooperation/discussion needed in setting up ground rules
3. cooperation/deliberation within teams in deciding on an answer
4. developing leadership - team spokesman chosen by each team
5. developing confidence/communication - each class member is actively involved in making a decision
6. a review of important/interesting items related to Estonian life and culture

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ESTOPLAY - A Game of Estonian History, Geography and Culture

Points

I. History/Events

10 These Scandinavian people are linguistically related to Estonians.

20 The Estonians' bloody battle against crusaders in the year 1217.

30 Before metals came into general use, there was a much longer period of history.

40 The war between the Estonians and crusaders went on for years. The last battles took place in this county.

50x2 In the ancient times, Estonians often fought with their southern neighbor.

60 Ancient Estonians also traded, for products they did not possess.

70 Estonians often used ***amber*** for money. Clarify the meaning of this word.

80 In 1343, Estonian peasants staged a famous uprising. The event goes by a specific name.

90 Mostly throughout history, Estonians have been agriculturists. Explain the meaning of the word.

100 The Estonian vikings' greatest day was in 1187 A.D. when they completely destroyed the Swedish capital, ______.

II. Leaders/Famous People/Beliefs

10 His name lives in song and story. He was the leader of the **Jüriöö** (St. George's Day) revolt of 1343.

20 Ancient Estonians had no kings. Instead, they were led by these men.

30 This famous leader of the ancient Estonians fell fighting the crusaders in 1217.

40 The ancient Estonians had many gods. There were also special people who explained the workings of the supernational. These people had a name.

50 Of all the gods, one was most important to the ancients.

60 A famous German bishop came in the year 1200 and brought a new religion to the Baltic area.

70x2 A Danish king built this strong fortress in northern Estonia, later to be the capital of the country.

80 The ancient Livonians, too, attacked Estonia during the 1200's. But, their most famous chieftain died in the battle.

90 The 16th and 17th centuries brought the Protestant Reformation to Estonia. The ideas of this famous reformer were to win out here.

100 In modern Estonian history, there was only one president, who was elected in 1938.

III. Geographical Terms

10 This border town is situated half in Estonia, half in Latvia.

20 Driving eastward from Estonia, soon we will come to the endless forests of this giant land.

30 Estonia has many islands. Name one besides Saaremaa.

40 A famous university was started in this Estonian city in 1632.

50 In olden times the Estonians protected themselves in fortresses. We know some of them.

60 For centuries, much of Estonia's commerce passed through this large capital city of Latvia.

70 This southern county is sometimes called **Mulgimaa**, an area of distinctive culture, song, and dialect.

80 Old Pärnu County song: "In Vändra forest in Pärnuland, yu-hi-dee, yu-hi-daa, Hunters shot an old brown ______, yu-hi-dee, hi-daa."

90 Islanders' melody: "I look from the boat with spy-glass in hand, to see how far yet to ______." (Name of specific county, largest island).

100 Going from Virumaa toward Russia, one comes to a large industrial border city.

IV. Bodies of Water

10 Estonians sometimes refer to it as "the western sea".
20 On a clear day, you can see from Tallinn to Helsinki across this body of water.
30 At Pärnu, this river empties into the sea.
40 Large bodies of water lie between Estonia and Russia. One such lake is particularly noted.
50 Americans call it 'Pacific Ocean'. Estonians call it **Vaikne Ookean.** Either way, it means "_______" Ocean.
60 A large sea separates Europe and Africa. Estonians call it the "in between sea". In English, it's the _______.
70 Estonia's largest and most poetic river flows through the old town of Tartu.
80 South Estonian folk song: "Many years have passed but in _______ (name of city) the lake is still murmuring."
90 Estonians who found refuge in American sailed across this wide open body of water.
100x2 According to legend, the night watchman always told the evil lake troll that "the city is not yet completed." (largest Estonian city)

V. Significant Days and Dates in Estonian Life

10 February 24 is observed by Estonians the world over.
20 The first Estonian language book was printed in the year 1535. Its contents are known the world over as it is used for young people's Christian religious instruction.
30 In 1978, the Estonian Republic reached old age because it was _______ years old.
40 A major turning point occurred in Estonian history in 1940.
50 Esto '76 in Balitmore was the Estonians' salute to the Bicentennial. The first world festival was held in 1972 in this Canadian city.
60 For over a hundred years Estonians have come together every four years at these joyous and festive events.
70 In the year 1856 there appeared the first edition of the epic poem of a great Estonian folk hero.
80x2 On the third weekend in June, Estonians build a bonfire and sing around it, because on this night, since mythological times, light is supposed to triumph over darkness.
90 While American youngsters enjoy Halloween, Estonian children have a similar holiday with a slightly different meaning.
100. In the week **following** New Year's Day, Estonians observe an important religious holiday.

*Bonus Question - "There are relatively few Estonians in the world. **About** how many are there?"

Choices - *ESTOPLAY* Game
(Categories)

I.	II.	III.	IV.	V.
Stone Age	druids	Tartu	Lake Peipsi	Catechism
Saaremaa	Albert	Russia	Atlantic Ocean	Montreal
Battle of Madisepäev (St. Matthew's)	Rakvere	Valga	Pärnu River	sixty
Finnish	Tasuja (the Avenger)	Riga	Emajõgi (Mother River)	beginning of independence
Space Age	St. Patrick	Võru	Baltic Sea	Three Kings' Day
Hungarians	serfs	Viljandi (maa)	calm	Estonian Independence Day
farmers	Lembitu	Poland	Red Sea	**Kalevipoeg**
Sigtuna	elders	goat	Black Sea	fifty
Norwegians	Tallinn	Hiiumaa	Tallinn	winter vacation
Battle of Võnnu	John Calvin	Gõtland	Gulf of Finland	Toronto
salt, metals	generals	Narva	Viljandi	"Adventures of Marco Polo"
sea pitch	Taara (Thor)	Paide	Mediterranean Sea	end of independence
Järvamaa	Vanemuine (Old Bard)	Saaremaa	stormy	Jaanipäev (Midsummer's Night)
Latvians	Konstantin Päts	bear	Haapsalu	song festivals
timber, pitch	Yaroslav the Wise	Varbola	Gulf of Riga	Mardipäev (St. Martin's Day)
coins	Kristjan Palusalu			Olympic Games
Jüriöö (St. George's)	Kaupo			
craftsmen	Jaan Tõnisson			
Stockholm	Martin Luther			
Mardipäev (St. Martin's)				

Answer Sheet - *ESTOPLAY* Game

Points	I.	II.	III.	IV.	V.
10	Finnish	Tasuja	Valga	Baltic Sea	Estonian Independence Day
20	Battle of Madisepäev	elders	Russia	Gulf of Finland	catechism
30	Stone Age	Lembitu	Hiiumaa	Pärnu River	sixty
40	Saaremaa	druids	Tartu	Lake Peipsi	end of independence
50	Latvians	Taara	Varbola	calm	Toronto
60	salt, metal	Albert	Riga	Mediterranean Sea	song festivals
70	sea pitch	Tallinn	Viljandi (maa)	Emajõgi	**Kalevipoeg**
80	Jüriöö	Kaupo	bear	Viljandi	Jaanipäev
90	farmers	Martin Luther	Saaremaa	Atlantic Ocean	Mardipäev
100	Sigtuna	Konstantin Päts	Narva	Tallinn	Three Kings' Day

***Bonus Question:** about one and a quarter million.

#11 - Estonian History Test - "From Ancient to Modern Times"

I. Multiple Choice

1.) Estonian belongs to the Finno-Ugric group of languages. Besides Estonian and Finnish this includes: (a) Latvian (b) Lithuanian (c) Hungarian

2.) The "Western Sea" which lies to the west of Estonian is the same as the: (a) Black Sea (b) Baltic Sea (c) North Sea

3.) According to archaeological evidence, the Estonians have lived in their present location **at least** since about: (a) 500 B.C. (b) 500 A.D. (c) 1000 A.D.

4.) Toward the end of the early iron age in Estonia - about 1200 - the peoples' primary livelihood came from: (a) agriculture (b) commerce (c) raiding

5.) Estonian leaders in the Ancient (Heroic) Period were known as: (a) kings (b) elders (c) generals

6.) In the ancient times before the advent of Christianity the Estonians: (a) had many gods (b) had very little religion (c) had no religion

7.) In the Age of Vikings - about 1000 to 1200 - Estonian dragon ships sailed the seas. The most famous of these raiders were from the county of: (a) Virumaa (b) Tartumaa (c) Saaremaa

8.) The Estonians' greatest military success in the Viking (Heroic) period was the destruction of the city of Sigtuna which was the capital of: (a) Russia (b) Germany (c) Sweden

9.) At the beginning of the 13th century, Estonia was imperiled by Christianity and crusaders from: (a) Finland (b) Germany (c) Poland

10.) The Estonians' ancient war of independence lasted about twenty years - 1208 to 1227. In this period they were attacked by every one of the following **except:** (a) Germans (b) Danes (c) Latvians (d) Poles

11.) Estonia's geography is: (a) generally low and often marshy (b) high and mountainous (c) extremely level and barren as the tundra

12.) This large body of water separates Estonia and Russia: (a) Lake Peipsi (b) Gulf of Finland (c) Emajõgi - "Mother River"

13.) The crusaders' first attack in 1208 was from their base in: (a) Latvia (b) Finland (c) Russia

14.) The Battle of Ümera River 1210 was won overwhelmingly by the: (a) Germans (b) Livonians (c) Estonians

15.) The ancient Estonians' greatest chieftain in the war against the crusaders was: (a) Kalev (b) Taara (c) Lembitu

16.) The Estonians under Lembitu finally lost the furious Battle of Madisepäev - St. Matthew's Day in 1217. There they fought against **all** of the following **except:** (a) Latvians (b) Danes (c) Germans (d) Livonians

17.) By 1220, the whole country had been conquered by the invaders except the county of: (a) Saaremaa (b) Virumaa (c) Tartumaa

18.) The crusaders' final massive push came in 1227 with an army of 20,000 men marching over the frozen Baltic Sea. It came in the direction of: (a) Tallinn (b) Muhu-Saaremaa (c) Tartu

19.) The Estonians lost their independence because: (a) they were outnumbered by the various nations invading them (b) they received no outside aid (c) the invaders had better weapons and a unified command (d) they fought primarily by counties (e) for all the afore-mentioned reasons

20.) For several centuries after 1227, Estonia was ruled by all of these **except:** (a) Teutonic Order -German knights (b) Danes (c) Russians (d) Christian bishops.

II. Matching.

21.) Catholicism ______
22.) Lutheranism ______
23.) Bible ______
24.) 95 Theses ______
25.) Age of Reformation ______
26.) **Pühavaimu Kirik** - Church of the Holy Spirit ______
27.) Johann Koell ______
28.) Ivangorod ______
29.) Ivan IV ______
30.) Gustavus Adolphus ______

a. an early church in Tallinn where the first Estonian language services were given
b. a period in European and Estonian history characterized by religious dispute and warfare
c. branch of Christianity whose head is the pope in Rome; controlled religious life in Estonia before the 16th century
d. the basic book of all Christians
e. translated the first book into the Estonian vernacular - the catechism - in 1525
f. branch of Christianity which was to win over much of northern Europe including Estonia

g. Russian-built stone fortress on the banks of the Narva River
h. Martin Luther's famous articles for debate which he nailed to the church door at Wittenberg in 1517
i. famous Swedish king of the Thirty Years' War; conquered Estonia
j. blood-thirsty Russian tsar; known in history as "the Terrible"

III. Matching.

31.) **gümnasium** _____
32.) "bushel" books _____
33.) "good old Swedish time" _____
34.) Charles (Karl) XII _____
35.) Peter I (the Great) _____
36.) Battle of Narva, Nov. 19, 1700 _____
37.) Battle of Poltava, 1709 _____
38.) Treaty of Nystadt (Uuskaupungi) 1721 _____

a. famous Russian tsar
b. a name Estonians commonly gave to the 17th century
c. signalled the end of the Great Northern War and Russia's annexation of Estonia
d. first Estonian high school in Tartu which evolved into the university
e. famous battle in eastern Estonia where Swedish forces crushed the Russians
f. the Swedes overwhelming defeat in southern Russia
g. records of the Swedish period which clearly defined the obligations between the landlords and Estonian peasants
h. the Swedes' dashing young king during the Great Northern War 1700-1721

IV. Matching.

39.) feudal privileges _____
40.) serfdom _____
41.) north Estonian dialect _____
42.) Peasants' Protective Law _____
43.) the age of "work bondage" _____
44.) village schools _____
45.) Mahtra "war" 1858 _____
46.) age of emigration _____
47.) age of religious conversion _____
48.) Crimea, Caucasus _____

a. in the 19th century when the Estonians were legally free but remained as tenants to the lords
b. confrontation between Estonian peasants and Russian troops in Harjumaa
c. Russian areas where sizable Estonian communities were formed in the 1800's
d. laws that gave the nobles special rights over the land and the peasants
e. situation whereby the peasant and his possessions belonged to the lord
f. the 1840-1850 period when many people relocated to the fertile lands of inner Russia
g. regional speech from which literary Estonian later developed
h. period of "russification," - some Estonians turned to Orthodoxy in hopes of gaining free land
i. order of Tsar Alexander I which gave some rights to peasants
j. institutions begun in the 19th century where many Estonians were to receive their basic education

ESTONIAN HISTORY TEST - "20th Century

I. Matching - Key Terms.

1.) autocracy ______
2.) Revolution of 1905 ______
3.) Orthodoxy ______
4.) self-determination ______
5.) Provisional Government ______
6.) mercenary ______
7.) Battle of Võnnu, 1919 ______
8.) Treaty of Tartu 1920 ______

a. group that tried to introduce democracy to Russia; overthrown by the communists.
b. soldiers for hire; such as the German forces invading Estonia in 1919
c. form of one-man rule associated with the tsars of Russia
d. settlement between Estonia and the Soviet Union that ended the War of Liberation
e. a desire or demand by an ethnic group for their own nation
f. branch of Christianity common in eastern Europe including Russia
g. major turning point of the Estonian War of Liberation
h. major upheaval in the Russian Empire that seriously challenged the tsar's control

II. Matching - Key Terms.

9.) League of Nations ______
10.) Agrarian Law 1919 ______
11.) temperance movement ______
12.) deportation ______
13.) Red Army ______
14.) blitzkrieg ______
15.) partisans ______
16.) collectivization ______

a. armed forces of the U.S.S.R.
b. Soviet policy of taking away private lands and setting up large state farms
c. world peace organization between the two world wars
d. guerrillas - such as the anti-Soviet Estonians who used hit and run tactics against regular army units
e. a major reform of the Estonian government which gave land to thousands of Estonian peasants
f. Soviet policy of shipping anti-communist people to Siberian labor camps
g. mechanized, lightning war associated with World War Two
h. world-wide trend of the 1920's to limit or forbid the use of alcohol

III. Matching - "Who's Who in Estonian History?"

17.) Nicholas II ______
18.) Jaan Tõnisson ______
19.) Konstantin Päts ______
20.) Johan Laidoner ______
21.) Kristjan Palusalu ______
22.) Paul Keres ______
23.) Adolf Hitler ______
24.) Josef Stalin ______

a. dictator of the Soviet Union who purged Estonia in the 1940's, 1950's
b. world-famous chess grandmaster; from Estonia
c. President of the Estonian Republic at the time of the Soviet takeover 1940
d. last tsar of Russia; his fall aided in the coming of Estonia's independence
e. Nazi German dictator whose troops overran Estonia in 1941
f. a leading Estonian statesman of the 1920's and 1930's; arrested by the Soviets in 1940
g. famous Estonian wrestler at the 1936 Olympics; winner of two gold medals
h. leader of Estonian forces in the War of Liberation 1918-1920; arrested by Soviets in 1940

Answers to Estonian History Tests

"From Ancient to Modern Times"

1.) c
2.) b
3.) a
4.) a
5.) b
6.) a
7.) c
8.) c
9.) b
10.) d
11.) a
12.) a
13.) a
14.) c
15.) c
16.) b
17.) a
18.) b
19.) e
20.) c
21.) c
22.) f
23.) d
24.) h
25.) b
26.) a
27.) e
28.) g
29.) j
30.) d
31.) d
32.) g
33.) b
34.) h
35.) a
36.) e
37.) f
38.) c
39.) d
40.) e
41.) g
42.) i
43.) a
44.) j
45.) b
46.) f
47.) h
48.) c

"20th Century"

1.) c
2.) h
3.) f
4.) e
5.) a
6.) b
7.) g
8.) d
9.) c
10.) e
11.) h
12.) f
13.) a
14.) g
15.) d
16.) b
17.) d
18.) f
19.) c
20.) h
21.) g
22.) b
23.) e
24.) a

#12 · AUDIO-VISUAL RESOURCES

The following is a **partial listing** of audio-visual resources that are available in the Estonian studies area. Inclusion was largely limited to more recent releases which may be more readily obtainable. Other criteria limited the listing to folk song collections or those largely devoted to "easy-listening"; finally, to those that have been produced by the younger generation of Estonian artists. Part of the rationale for this is that these selections tend to be of the variety that listeners of all cultural backgrounds can readily identify with; yet, they also portray the unique aspects of the Estonian idiom. Further, it emphasizes the talents of the younger, emerging generation of Estonians, especially of those in the United States and Canada.

The center for many/most Estonian area materials and books is "Vaba Eesti Sõna" weekly Estonian-language newspaper in the United States. Address:

Vaba Eesti Sona
243 East 34th Street
New York, N.Y. 10016

Hereafter, it will simply be designated herein as VES. VES has an offering of all types of Estonian materials including handicrafts and jewelry as well as books, periodicals and records far in excess of those listed here. Available from VES at current prices (includes postage):

Lepatriinu - "Lady Bug" - collection of well-known songs by Estonian/American Ell Tabur. $7.75

Lõunamaa Linn - "City of the Southland" - newest album by Estonian/Canadian singer Andres Raudsepp. $8.50

Rõõmsaid jõulupühi - "Merry Christmas" - record album featuring the Toronto Estonian School Chorus with Jüri Lipp. $6.25

Edasi lauluga - "Onward With Song" - new album of folk songs by the Toronto Senior Girl Scouts Choir. $6.75

Suveöö - "Summer Night" - ensemble of young Estonian/Americans called T U U L - "The Wind" performs. Estonian and other folk songs

Tiina - award winning 16mm. film dealing with Estonian history and culture; in Estonia/English narration. Rental basis

Südasuvi - "In the Heart of Summer" - album of folk melodies, produced in Canada. $7.75

Peegeldusi - "Reflections" - repertoire of songs by well-known young artists - Tabur, Raudsepp and others. $5.90

Tule Rändame Mändide Varju - "Let's Travel to the Shade of the Pines", rousing songs of scouting and youth. $5.90

Armastatumaid Eesti Laule - "Best Loved Estonian Melodies" - Veikko Ahvenainen Singers and Chorus. Excellent older folk song selections.

Accordia Record and Publishing Co.
6048 Rockridge Blvd.
Oakland, California 94618

Estonia: Western Civilization's Outpost On The Baltic - Parts 1 and 2, slide show with cassettes and teacher's guide. Aspects of Estonian history and culture.

Enn O. Koiva
RFD 1
Andover, Connecticut 06232

#13 - BIBLIOGRAPHY

This is a limited bibliography, a skeletal listing of titles that should be most readily obtainable, quite up to date, and readable for most secondary level students. They cover key areas of the Estonian and Estonian/American expression. Many of these, as is true for Estonian recordings and handicrafts, can be most easily obtained from the weekly Estonian language newspaper VABA EESTI SÕNA - the address appears in the "Audio-Visual Resources" section.

Their complete inventory of titles would be much more inclusive than the following brief listing given here, at current prices:

Võõbus, A., **Studies in the History of the Estonian People.** Part I - $15. Part II - $15. Part III - $16. Monumental work by a renowned scholar.

Viirlaid, Arved, **Graves Without Crosses** - Estonia's epic of World War Two, translated into many languages; gripping, authentic.

Aspects of Estonian Culture, Evald Uustalu - editor. 332 pages of Estonia, Estonians and their culture by leading scholars; a classic. $10.75

Maas, Selve, **The Moon Painters and Other Estonian Folk Tales.** Readable, enjoyable for all ages. $5.50

Uustalu, Evald, **The History of the Estonian People**, 260 pages with many photos. Solid basic account. $9.00

Pruuden, Salme, **Pan-Slavism and Russian Communism,** important for understanding the "big picture". $2.50

Child of Man, a selection from the poetry of Marie Uner, the "grand old lady of Estonian letters", compiled and translated by W.K. Matthews. $2.80

Oinas, Felix, **Basic Course in Estonian** - for non Estonians. 393 pages. $14.50

Paulson, Ivar, **The Old Estonian Folk Religion,** translation from the original by Juta Kovamees-Kitching and A. Kovamees, $10.50

Rei, August, **The Drama of the Baltic Peoples,** rise and fall of independent Estonia, Latvia, and Lithuania; by former Estonian head of state, ambassador to Moscow; well-written and informative. $12.50

Flames On The Wind - selections of the poetry of Gustav Suits. Translation by W.K. Matthews. $3.00

Tomingas, William, **The Soviet Colonization of Estonia,** $12.50. Story of Soviet occupation of Estonia in 1940; materials on War of Liberation 1918-1920; useful maps.

ESTO '76 Photo Album - $15.00. Picture and story account of the biggest Bicentennial party of them all - the week long festival by 15,000 Estonians at Baltimore, Maryland in 1976. Colorful.

Available From Other Sources

Estonian Cookbook
c/o Aili Rebane
3233 Mountain View
Los Angeles, California 90066
Checks of $5.75 to "The Estonian Women's Club of Los Angeles". Scores of useful recipes.

Kraav, Fred, **The Partisans,** Vantage Press, New York, 1952. Action packed novel of the guerrillas' battle against Soviet Army in war-time Estonia.

Estonian Art, A Selection, Estonian League of the West Coast, Vancouver, 1961.

The Baltic States 1940-1972. Documentary background and survey of developments presented to the European Security and Cooperation Conference, Baltic Committee in Scandinavia, Stockholm.

Estonia, Story of a Nation, Konstantin Päts Fund, New York, 1974 - available from VES. Easily readable.

The following titles may be obtained from The Estonian Learned Society in America, Estonian House, 243 East 34th Street, New York, N.Y. 10016:

A Case Study of a Soviet Republic: The Estonian SSR by Tõnu Parming and Elmar Järvesoo, eds. (Westview Press, 1978; pp. 432) @ $24. — Consists of thirteen chapters on population, politics, economics, religion, literature, science, etc., with foreward by Edward Allworth. The most comprehensive work on any Soviet republic in English.

New Art from the Soviet Union by Norton Dodge, compiler (Cremora Foundation, 1977). @ $10. — At 135 pp. with many color reproductions of high quality, a pioneering review of unofficial and underground Soviet art of today.

Nationality-Group Survival in Multi-Ethnic States: Shifting Support Patterns in the Soviet Baltic Republics by Edward Allworth, ed. (Praeger, 1977). $18 — At 300+ pp., the book is a detailed examination of contemporary nationality issues in the Soviet Baltic. All original pieces.

The Livonian Rhymed Chronicle translated by William Urban and Jerry Smith. (Indiana University, 1977; pp. 150). $10 — The first English translation of an important 13th-14th century source on the German conquest of the northeast Baltic and general eastward expansion. Includes an historical introduction.

The Baltic Crusade by William Urban (Northern Illinois University Press, 1976; about 300 pp.) @ $18. — The first major monograph in English on the German expansion into the northeast Baltic region and the conquest of Estonia and Latvia by the Teutonic knights.

Old Estonia: The People and Culture by Gustav Ränk (translated by Betty and Felix Oinas). (Inidiana University, 1976; pp. 152). @ $12. — The best available work on traditional Estonian peasant society by Estonia's leading ethnographer; a superb translation.

The Estonians in America 1627-1975 by Jaan Pennar, Tõnu Parming & P. Rebane (Oceana Publications, 1975; 150 pp.) @ $7. — The only work on the topic in any language, presented in chronological format, supplemented by documents.

A Bibliography of English-Language Sources on America (by Marju R. and Tönu Parming (Estonian Learned Society in America, 1974; about 600 titles of periodicals, bibliographies, pamphlets and books). $4. — The only reference work of its type.

The Collapse of Liberal Democracy and the Rise of Authoritarianism in Estonia by Tönu Parming (Sage Publications, 1975; 73 pp.) $3. — A brief but excellent work on the collapse of a political democracy widely hailed by critics.

Yearbook of the Estonian Learned Society in America V Various articles in English on Estonian history and culture; 128 pp. 1978. @ $6.

New Release

Hoffmann, Peggy and Maas, Selve, **The Sea Wedding and Other Stories From Estonia,** Dillon Press, Inc., Minneapolis, Minnesota

#14 - Useful Addresses (for further information on Estonia and Estonian/American)

*The main center for Estonian organizations in the United States:
Estonian House, Inc.
243 East 34th Street
New York, N.Y. 10016

*Weekly Estonian-language newspaper, editorial office:
Vaba Eesti Sõna
Murray Hill Station
P.O. Box 123
New York, N.Y. 10016

*Voice of America, Estonian Division
Estonian Service, IBS/PE
United States Information Agency
Washington, D.C. 20547

*Estonian Archives in the United States, Inc., 607 East 7th Street, Lakewood, New Jersey 08701. Correspondence to:
Mr. Ernst Luebik
220 East 4th Street, Apt. 207
Lakewood, New Jersey 08701

*The Connecticut Estonian Society, Inc.
c/o Mrs. Vaike Lugus
Route 87
P.O. Box 87
Lebanon, Connecticut 06249

*Legion of Estonian Liberation, Inc., Connecticut Post
c/o Mr. Endel Kool
200 Maple Street
Manchester, Connecticut 06040

*Estonian Evangelical Lutheran Church in Connecticut
Valdeko Kangro, Pastor
Old Turnpike Road
Route 3
Brookfield, Connecticut 06804

OR

Mr. Uudo Tari
3 Martin Terrace
Glastonbury, Connecticut 06033

*Connecticut Estonian Republican Club
c/o Mr. Vaino Paarson
113D Sycamore Lane
Manchester, Connecticut 06040

*Connecticut Estonian School
c/o Mrs. Helgi Pihel, Principal
14 Hollowbrook Road
Windsor, Connecticut 06095